

The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, NOVEMBER 14, 1931

No. 2

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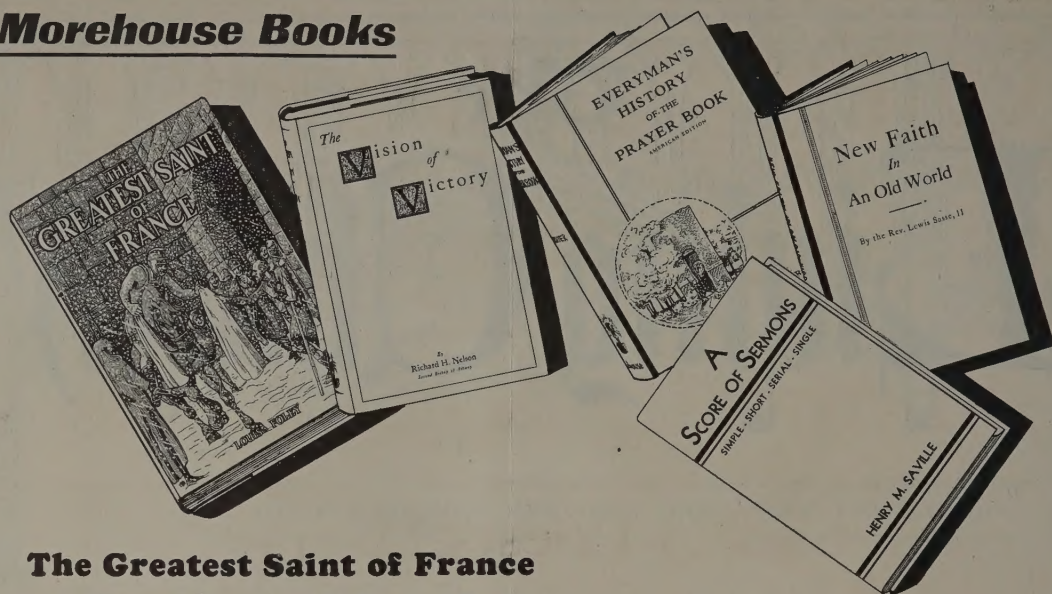


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The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, NOVEMBER 14, 1931

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EDITORIALS & COMMENTS

Should Priests Marry?

YES, if they "judge the same to serve better to godliness," says Article 32 of the Church's Articles of Religion. No, because one cannot successfully be at the same time a Catholic priest and a good husband and father, says Dr. Oliver in his *Article Thirty-two*.*

Now we have a great deal of respect and affection for Dr. Oliver. He is one of the most versatile and talented of men. Among his other accomplishments, he is probably the foremost novelist among the clergy of the Church today. His *Fear and Victim and Victor* are two of the best psychological novels (if we may so term them) that we have ever read. We do not feel that *Article Thirty-two* is equal, from a literary viewpoint, to either of those first two novels—not because this newest work is not well written, for it is, but because its propaganda in favor of clerical celibacy is a little too prominent, its characters a little overdrawn in order to carry out the author's views on this subject.

But it is not our purpose here to criticize *Article Thirty-two*, either as a novel or as a defense of a celibate priesthood, but rather to make a few observations as to the need within the Church for both married and unmarried priests, in the respective spheres in which each can be of greatest value to the Church. There are those, we know, who would agree with Dr. Oliver that the clergy ought to be universally celibate. That this is not the view of the majority of Churchmen is obvious; indeed many of our lay people know so little of the meaning of celibacy, as distinct from the state of being more or less accidentally unmarried, that the whole subject is unfamiliar to them.

There is a place in the ministry of the Church for both the married and the celibate priest. "Let the deacons be the husbands of one wife, ruling their children and their own houses well," says St. Paul, and the same ideal fits the priesthood and the episcopate, so long as the clerical wives be, as most of them are, "grave, not slanderers, sober, faithful in all things."

But the Church is wise also in providing the Religious life for those who are called to the ideal of service to God on the high plane of the threefold monastic vow: poverty, chastity, obedience. In some ways this is the highest type of ministry, but it is not

for every man, and ought not be a requisite of Holy Orders.

THERE is many a parish, both city and rural, in which the priest's wife can minister as truly and effectively as her husband. She ought not, and if she is wise she will not, be a sort of lay priestess, busying herself with every possible organization and group within the parish; though there are many parishes in which her leadership in certain spheres is almost essential. But primarily she will conduct her own home wisely, helping her husband by her interest and sympathy just as other wives help their husbands, and so ordering her household and family that they may be an example to the parish and the community of the sacramental nature of Holy Matrimony and the beauty of truly Christian family life. The value of such witness is very great in an age which regards family life as lightly as does ours.

Yet there are places where a priest who is not bound by family ties can exercise a much more effective ministry than one who has his wife and children to consider. Particularly is this true in many parts of the foreign mission field, where an unmarried priest, or a group of them, can cover more territory and minister to more souls than could his married brother, and at less cost to the Church at home. The magnificent work being done by the Holy Cross Fathers in Liberia is an example of what can be done in this way, as it could never be done by a married clergy. The same thing could be done in hundreds of other places—in the interior of China, in South America, in other parts of Africa—if men would volunteer in sufficient numbers for this difficult but exceedingly valuable form of ministry.

WE SHOULD like to see a missionary Religious order in our Church constituted along somewhat different lines from any with which we are familiar. An order such as we have in mind would enlist its members from young men in our theological seminaries, and would, we hope and believe, appeal to a considerable percentage of them. It would ask these men to volunteer for a five-year term of enlistment, during which time they would be bound by the threefold vow and would be sent abroad or to difficult parts of our own country to serve God in places that cannot

* *Article Thirty-two*, a novel, by the Rev. Dr. John Rathbone Oliver. Macmillan, 1931, \$2.50.

well be reached by the ordinary missionary priest. At the end of the five years, they would be released from their vows and left free to return to the secular priesthood and regular parochial work, or, if any found that his life's vocation was to the Religious life, he could renew his vows for another period of years or for life.

If such an order were established, and headed by a wise, consecrated superior, we believe it would appeal to many candidates and younger priests who do not feel called to a life of celibacy, but who would gladly give five years to high adventure for our Lord in this manner. And we further believe that, in addition to the stimulus that would be given to missionary work in remote and arduous places, these men would bring back to the Church at home, when their enlistment was over, a new vision and a zeal for the spread of Christ's Kingdom that would have a marked effect in raising the spiritual tone of the whole Church.

ONE of the most interesting "outside" views of the late lamented General Convention that has come to our attention is that expressed editorially in a recent issue of the *Christian Century*. Like most "outsiders," the editor of that worthy journal of religion appears to be surprised (and perhaps a shade disappointed) that the Episcopal Church has once more declined to split asunder, either by a rift between Anglo-Catholics and Protesto-Anglicans or between Liberals and Conservatives.

It is a phenomenon of Anglicanism, and has been ever since the days of Cranmer and his confreres, that the Church always appears (at least to those without her fold) to be on the verge of splitting apart, and yet never does so. Nor does any Anglican expect or wish such a contingency, except perhaps a very small group of extremists on both (or shall we say all three?) sides, who feel that they are the only ones entitled to the heritage of the Church of our fathers.

"Some day," forecasts our fellow editor darkly, "there will be a clash" between "the ritualistic Anglo-Catholics and the Low Church Protestant Episcopalians." Why bless your soul, Dr. Morrison (if it was you that wrote the editorial), we've been clashing for lo these many years, and getting as much fun out of it as members of a good-natured, happy family often do. Of course we don't all think alike; how dull it would be if we did! But Wisconsin doesn't want to read Virginia out of the Church, nor is Cambridge conspiring for the overthrow of Nashotah. And the Episcopal Church is not going to split apart so long as it retains the Catholic ideal of a Church for sinners rather than a club for saints—and its sense of humor.

The marriage canon? Of course it was a compromise—why not? On the whole, it's a fairly good compromise, isn't it? Not perfect, but better than the old canon, and certainly better than one that would destroy the sacramental character of Christian marriage and reduce it to the level of modern humano-paganism. For Christian marriage is a sacrament, the *Christian Century* to the contrary notwithstanding; one of the seven sacraments in which those peculiar, old-fashioned Anglo-Catholics still continue, perversely enough, to believe.

Incidentally, may we in passing correct an unintentional misunderstanding into which our contemporary has fallen, and which is indeed fairly widespread? Unlike a change in the Prayer Book or in the Constitution, a change in the canons does not require ratification by a subsequent convention, and the new marriage

canon (which will be Canon 41 instead of 43, the old number) will become effective January 1, 1932.

With the *Christian Century* we rejoice in the "breath of wind in the direction of liberalism" indicated by the minority vote for Bishop Parsons for Presiding Bishop, and for Bishop Jones for the see of North Dakota. Although we have often disagreed with both of these bishops we have a high personal regard for each of them. But was there not another truly liberal breath in the report of the Committee of Twenty-one, dealing with industrial dislocation, world peace, and the like; and was not this report adopted by a large majority of both Houses?

Yes, the Convention was pre-occupied with minor affairs for a large part of its time. Most Church synods—Roman Catholic, Anglican, Methodist, or Quaker—are. Occasionally there is a truly great convention that rises above itself and puts first things first. But nobody has attributed greatness to the Denver convention.

The *Christian Century*, having expatiated on our diversity of thought at the outset of its editorial, closes by directing our attention to the growing centralization of authority in the Presiding Bishop and "281." Another Episcopalian anomaly! What irrational creatures we are.

And the funny part of it is, Dr. Morrison, we rather like it.

THE President's rebuke to William H. Gardiner's attack, in the name of the Navy League, charging him with "abysmal ignorance" and "congenital pacifism" (whatever the latter may be), is a well deserved one. Mr. Gardiner's attempt to make the celebration of Navy Day an occasion for "big navy" propaganda, at a time when the nations of the world are on the eve of a conference to limit armaments, and when Mr. Hoover is making a notable effort to cut down excessive expenditures from public funds, was ill-timed and unfortunate.

It is time for "big navy" and "big army" advocates to learn that such incidents as this do not serve to advance the interests of national defense, but rather to alienate public opinion, not only from their demands for excessive armaments, but even from a reasoned policy of defense such as that embodied in the National Defense Act of 1920. It is exceedingly difficult to strike a reasonable mean between blind pacifism on the one hand—blind because in its devotion to a high ideal it refuses to look unpleasant facts in the face—and patrioteering militarism on the other hand. President Hoover, in his own Navy Day message, rightly warned the nation against extremists on both sides. The way of international peace does not lie along the highway of boastful militarism, nor yet on the dangerous byway of a pacifism that ignores such dangerous conditions as those existing today in Russia, in Japan, in China, and in other danger spots that menace the world's peace.

THE danger of war in the Far East, instead of abating, seems to be increasing. If Japan is determined to seize Manchuria forcefully as an outlet for her excessive population, while Russia is equally determined to distort the issue into one of Japanese capitalism versus Chinese labor, it is difficult to see how peace can be restored unless by united diplomatic and perhaps economic pressure from the other nations of the world.

The action of Chinese Christians in sending a message of confidence and hope to their fellow Christians

Rebuking the
Navy League

Japan
and Russia

of Japan is a bright spot in the darkness of governmental intrigue, but unfortunately the Christians in both countries are a minority, while in Russia they are undergoing actual persecution. China indeed seems to be but a pawn in the maneuvering of Japan and Russia, each intent upon securing a position of dominance in eastern Asia. In this the Soviet government appears no whit different from its imperial predecessor, and the underlying issues in 1931 bear a striking similarity to those in 1904-05. Do we need another Roosevelt to knock together the heads of would-be warriors in the East and show them that they are living in an enlightened world in which war is no longer to be countenanced "as an instrument of national policy"?

AN INTERESTING item in the week's news is that President Hoover has given \$5,000 to the San Francisco community chest, and \$2,500 to that of Washington. As these total \$7,500, or ten percent of his official salary, they seem to place him in the class of tithers. Churchmen, whatever their political party allegiance may be, may well follow the President's example in this respect. Many a man who at first thinks that ten per cent is a high rate to pay God for the privilege of being alive and having an income finds, on giving the plan a fair trial, that it is really much easier and more satisfactory to give the first tenth of his income freely than to part with the last twentieth or fiftieth reluctantly and under pressure.

HOW one large financial institution is trying to get more money into circulation and so help to get us out of this amazing depression, even though it may mean less cash coming into its own coffers in the immediate future, is shown by an interesting leaflet sent out this month by the Fidelity Investment Association of Wheeling, W. Va., to its investors.

Readers will, we are sure, forgive the grace-note of advertising, if we reprint the leaflet, which is notable both for its humor and for its common-sense. It is headed by a remarkable coat of arms: a shield, with the four quarters bearing respectively a sock, a tomato can, a glass jar, and a tobacco tin, each stuffed with money. At the crest an eagle, fasces in one claw, holds the other claw in front of his mouth and yawns. The motto is "Cui bono?" All of which is interpreted as follows:



"CUI BONO?" WHICH, FREELY TRANSLATED, MEANS "WHAT GOOD DOES IT DO?"

ONLY a little while ago we were a nation with bulging wallets that opened irregularly, but often. The world called us history's greatest spenders, which we were. But finally our lavishness got us into trouble, so, of course, we went to the other extreme. Having had a good scare thrown into us, we stopped spending almost altogether—and what was the result?

Prosperity back-fired. Money in circulation became quite a novelty. Hip pockets ceased to bulge with fat billfolds. Money went into seclusion, yawned, and fell fast asleep.

What good is this sleeping money doing anyone? Not a bit. Yet, if it were put to work—only a part of it, even—the business machine now starting to show some sign of life would soon be in good order again. Full prosperity wouldn't come back in the twinkling of an eye, but its return would be speeded.

If you, like millions of others in America, have money

lying idle anywhere, Fidelity urges you to put it back to work. Be sure that your reserves are adequate, that you have sufficient money at work in Fidelity, but above that, keep your money busy bringing you the good things money buys.

Reckless spending and needless buying must be guarded against, but wise buying should be encouraged. Your dollar will bring you, today, more of the necessities that make life possible, and more of the luxuries that make it agreeable, than at any time in the last fifteen years.

It's a record buyers' market for folks with money to spend, which includes those foresighted persons who are now maturing Fidelity contracts.

BRIDGEPORT, Conn., has "gone Tudor," if one may judge by the first issue of *Ye Tudor Town Gazette*, which has just come to our attention. *Ye Gazette* is a ten-page paper published by the members of St. John's Church, this issue (whether the first or the only one we know not) being devoted to a "Mart of Olde Tudor Town," held at the parish house, a fine reproduction of Tudor architecture, on October 28th and 29th.

If the "mart" was as well carried out as the *Gazette*, it must have been an interesting spectacle indeed, with its many attractively advertised booths: "Ye Olde Bake Shoppe," "Ye Dog and Kettle," "Ye Olde Puppet Show," and the rest. The *Gazette* is full of interesting articles (one of which contains the remarkable news that Samuel Seabury became Bishop of London!), pictures, and advertisements. These last, in which the merchants and craftsmen of pre-Reformation England and of modern America rub shoulders, are not the least amusing. For instance, *Ye City Fish Market* boasts that its products are "brought in daily by ye varlets who man our sloops and shippes," while a local florist suggests that brave knights "say it with ye Nose Gays."

Good luck to the lords and ladies of Tudor Town! May their spiritual blessings be even greater than their material ones, and may they have many happy returns of the century.

PERCY SYLVESTER MALONE, in his always interesting "colyum" of Gargoyles in the *Churchman*, quotes Shakespeare and the Bible on the automobile and modern traffic problems. Reminds us of the conversation we heard a few weeks ago in the

narthex of a church in which a preaching mission was being held. A young lady picked up a St. Christopher medal from a table at which various religious articles were on sale, and asked what it was for. Before the clerk could answer, a wise young man who had overheard her inquiry interrupted: "Why, don't you know? You put that on the front of your car so the Irish traffic cops will let you through when you get in a jam!"

Ah well, people have had less worthy motives for pious acts.

NOW WE HAVE THE EXPLANATION

THE OTHER DAY a certain parishioner said to his rector: "Tell me, how does the Church get into debt?" "It seems to me," said he, "that the vestry, all men of common sense, should run the parish affairs in a more business-like way."

Said the minister: "Your question is easily answered. It's very simple—nothing easier. Here is the answer: Given a group of members who make no pledge to the Church, another group who waits until the end of the year to pay its pledges, still another group who pledges something and never pays it, and still others who pay considerably less to the Church than they do for movies, candy, or cigars, and you have a Church that can never stay out of debt. Ask me something hard, good friend."

—Church Times.

Prayer*

By the Rev. Alfred Newbery

Rector, Church of the Atonement, Chicago

PRAYER has been defined so often in terms of its worst expression that many battles against misunderstanding have to be waged before it can be presented in its true light. Note some of these misunderstandings.

Prayer is first of all usually understood to be asking for something. So it seems selfish. Then, so often are the things asked for never granted (and they never should be), that it seems futile. Again, the idea of appealing over the head of life to an outside power and asking for special treatment, not accorded to all, is favoritism. Still another point of view is that prayer is the last resort; it is the forlorn hope that you try after you have tried everything else.

Then a most depressing obstacle to the use of prayer is the superstition of some who do pray. The formulation with the lips of the words of prayer may indeed be the triumph of a tortured soul that attains no greater height than "I believe, help thou mine unbelief," and therefore be a profoundly religious utterance. But more often the prayer is a piece of ceremonial that is considered to have efficacy in and of itself. The mere repetition of a prayer is a good piece of discipline; it helps to maintain a good habit, but it has no other value. The rattling off of the Lord's Prayer like a child racing through the alphabet can have no possible other value. And adults whose prayer is the same "Now I lay me down to sleep," of their children are either instances of arrested development or believers in magic.

Is it any wonder that prayer as a vital religious experience has disappeared from the lives of thousands, many of whom are professed believers? Is it any wonder that many have prejudged and rejected prayer, when its nature is so obscured by these misrepresentations?

What, then is prayer?

The answer is simple. Prayer is the moral correspondence between children and their father. It is intercourse primarily, not petition. It is a higher degree of the same ends we serve by talking with a friend. It demands the best that is in us, not the worst, therefore it does not begin with "Give me this" or "Give me that." It is an effort to attain likeness to God in us, not likeness to us in Him. It is not an effort to get a special favor, or the accomplishment of our desires. On the contrary, it means purging our desires so that we may become conformable to His Will. Therefore prayer is work, it is a vigorous attempt to make the best part of us the most characteristic part of us. In the presence of a great musician you rally to your call the best you know of music or else offer the tribute of humble silence. In the presence of a great poet you don't prattle about the rhymes of Mother Goose. So neither in the presence of Almighty God do you discover your most urgent need for expression to be some petty desire for additional worldliness. Nor do you address Him as a politician, asking that as a special concession to you this or that burden be removed. Prayer tests your life because prayer demands that you put first things first, because it demands a God-centered life, not a self-centered one.

Prayer is worship. Again, just as the intercourse between friends results in some expression, however subtle and implicit, of satisfaction in each other's company, of worth and value attributed by the one to the other, of gratitude for and dependence on the friendship, so in the highest degree intercourse with our Father in heaven calls for worship, for dependence, for gratitude. To bow down to God, to acknowledge His greatness, to express one's dependence upon Him, and one's thanks to Him, to dwell on His attributes, to magnify His Name, these are the first steps in the self-orientation that is prayer.

Prayer is confession. You have no friendship, no affection in your life of which you feel entirely worthy. You are most truly sincere in your response to love when you most feel

your unworthiness of it. So a contemplation of the goodness of God is a humbling process. It makes you frankly face your shortcomings and offer your praise despite them. Here again prayer is work and discipline, for we are all too ready to admit our weaknesses in some blanket form of confession which isn't worth the breath it takes to utter it. To be real, to enable the soul to fix its affections on God, confession must be brave, going to the bottom, finding and seeing the significant thing.

Thirdly, prayer is intercession. That is another way of saying that prayer is social. One of the notions most hurtful to religion is the idea that a religious person is most properly engaged in saving his own little personal soul. The opposite is the truth. He saves his soul by enlarging it. You approach God most surely when you bring to Him your interest in others. The God with whom you seek converse in prayer is the God of love. Therefore do not presume to converse with Him if you are denying His nature by self-centered preoccupation. If prayer is thinking like God with God, then it means thinking of others.

Then, and then only, may one properly speak to God of one's own needs. We would not be human if we did not have cravings of our own, and before whom can we speak of them more freely and simply than before that loving Father "unto whom all hearts are open, all desires known, and from whom no secrets are hid"? To be in His presence and as a little child to say everything that is in our minds, ingenuously, honestly, and fully, is an exercise in purity. The result *must* be a re-arrangement, a rejection, the establishment of a priority according to the values set up in God's presence.

Finally and summing up all, prayer is communion. It is a declaration of love, it calls forth aspirations to closer knowledge of Him, it is the apostrophe that bursts forth from the lips of the lover to no other reason than that it must be expressed. From the depths of sorrow it cries out its trust in the Everlasting Arms; out of the fulness of joy it rises in bubbling gratitude, it is the deep of the human soul answering to the depths of the counsels of God.

Whether, then, you pray as a little child or as full of years, pray in this wise. First give thanks to God for His mercies, offer repentance to Him for your sins and inadequacies, and spread your soul to its widest embrace and pray for all those nearest and dearest to you, and all unknown and needy ones, who lack for His grace. Then utter your own simple petitions and close with an act of love.

And may we utter one word of counsel. Constant prayer, constant living in the presence of God is our goal. Prayer is not an emotional outburst or transient gust of feeling. It is an achievement of discipline. No one prays constantly who did not begin by praying regularly. The things of the spirit die unless they are cherished. Praying by the clock is the first step to praying without it. A place, a time, a special intention are necessary instrumentalities, and no progress can be made without them, for what we are trying to do in prayer is to submit our whole life to God and that requires a campaign, and a plan, and unremitting fidelity. So, and in no other way, can we learn the peace which passeth all understanding, the freedom which consists in perfect service, the love which casteth out fear, and as little children, walk with our hand in the Hand of our Father.

WHY THE SAINTS WERE SAINTS

WHY WERE the saints, saints? Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all.

It was quite simple, and always will be.

[The above first appeared in an advertisement of a large envelope concern and has attracted wide notice. The authorship is unknown.]

* A Broadcast over Station WGN, Chicago.

The Three Solutions to Life's Problem*

By the Rev. Bernard Iddings Bell, D.D.

Professor of Religion in Columbia University and warden of St. Stephen's College

"O wretched man that I am! Who shall deliver me from the body of this death?"—Romans 7:24.

HUMAN life is, as everyone knows, a complicated and difficult thing. There is much hard work to be done and labor performed; a great deal of monotonous drudgery about it. There is also a large amount of evil in it. It does not minister wholly to human happiness. Injustice is all around us. Frequently we are misunderstood and hated when we are trying our best to be good and kind and helpful. Human selfishness and stupidity—sometimes our own, sometimes of others—mar everything we do or touch. Poverty galls men, and prosperity, somehow, bores them. We struggle on for success, and it eludes us; for appreciation, and it is denied us; for love, and it is hard to come at. And even for those of us who are able somewhat to ignore these things and be gay, there are the burdens of mortality not to be avoided. Our bodies wear out. Sickness comes, and death. Those we love leave us one by one, and we are more alone and forlorn than we were before. Finally we too must go, with our work all at odd ends: what we wished to do, still undone; what we hoped to learn, still unmastered. No matter how hard we try to forget these facts of life as it is, we cannot wholly do so. Let us hurry never so fast, be surrounded by never so great a hubbub, we keep on realizing—sometimes consciously, always subconsciously—that life is a rather dreadful mess. We know too well that if life is, as it seems to be, evil and sad, we are indeed in a horrid state. We must get ourselves out of this wretchedness if possible. If only we could eliminate the dominating tragedy, if only we were free from it, there are such good and lovely things in life, delightful enough for anybody. But the dominating tragedy seems to remain, and all the good and lovely things are tarnished thereby. We long for happiness and peace, and find them not. Such is the state of mind of every man who is capable of honesty with himself, and of straight thinking. Such is probably the real state of mind of all of us here today. Because we do long for happiness, and because life is so at sixes and sevens that we get but little of that happiness (and that we do get all mixed in with bitter things), we echo the cry of St. Paul, "Who shall deliver me from the body of this death?"

It is in man's religions that he seeks to find a synthesis between life's possible loveliness and its actual defects. By way of religion, human beings search for the way out. That is why no man is wholly without interest in religion. Every man is searching for the way to reconcile things as they are with life as it ought to be. Even if he seeks peace merely in drink, or in sexuality, even that is a *kind of religion*—a poor one, for drink and sexuality enable escape only for the moment, and then there you are again. Better it is for us to approach the religions proper, and ask what they may have to say. According to what they prescribe as the way out of our bondage to evil is their usefulness or lack of it. By this test there are three kinds of religions in the world.

ONE sort answers by declaring to us that all this world, which troubles us so much, does not in reality exist at all. It is a shadow, of no true substance. If you can forget it—all its woes, and sin, and pain, and injustice, and the rest—and concentrate your attention on things which are really real, the things of God, the things of spirit, you will have escaped, you will have been saved from your travail of spirit. The universe is an illusion, a sort of dream which will depart from you when you wake up to these spiritual realities. Such, for instance, is the greatest of the religions of India, Buddhism. Such, in a rather confused way, is the religion known among us as Christian Science. Such is much of the religion of the Pietists. It is a fascinating faith, albeit a somewhat selfish one. It is apt to lead men to save, or seek to save, their own

souls, while the world of their brethren is more and more bemired. What if there seem to be hunger and disease and cruelty and rapacity and oppression round about us? These things are only part of the illusion. It is a comforting solution, possibly, for the individual soul who can thus persuade himself, but it is a bad sort of religion for the brethren as a race. If the *best* men and women stop laboring for righteousness, and become merely detached contemplators of ideal reality, woe to humanity! The transcendent God may be a holy and glorious Being, but if He be not in the least concerned in things mundane, woe to the world! Probably there are not many, at least hereabout, who adopt that sort of religion and are consistent in it. But there can be no doubt that mere mystic contemplation, and denial of earth's real existence, does leave unsolved the world's great problem, and indeed leaves it worse confounded than it was before, because there are distracted from its solution the good, the able, the noble, who have gone away to follow the merely mystic way.

That is one kind of religion. Christianity of the Catholic type, Christianity as the Church understands and practises it, is not that kind of a religion. God to us is indeed transcendent, far beyond His earth, high and lifted up, holy and to be adored. But He has not placed us in a world of dreams. And even our most unworldly ones, our monks and nuns, do not forget their brethren, or deny the reality of those brethren or those evils which afflict the world and break men's hearts.

A second kind of religion is that which ignores God and bids men think only of their fellowmen. Those who follow this way, do, indeed, speak of God; but they usually regard Him merely as a sort of symbol of man's solidarity. Let us all help one another, and then the evil will disappear. Let a man have but good-will, let him be but benevolent, let him be but helpful and kind, and all will be well. There is a good deal of that sort of religion nowadays. There are plenty of what are called "liberal humanitarians." To them contemplation of the Transcendent God, the God outside His world, the God of absolute Reality, is a waste of time.

"Even if there be such a God," they say, "it does no good to think about Him. Be helpful, and all our problems will be solved."

LET no man deny that this is a real religion, or that those who profess it are worthy folk. They honestly believe that dogmas and rituals and sacraments—the ways of men in approaching the Transcendent God—are all a foolish waste of time. They honestly think that, since none of these things matters, one religious system is as good as another, and none of them good for much. They honestly think that it does not matter much what one believes about God, or whether one prays or not. And they honestly see in the Sacrament of the Altar only a love-feast of brotherly people. They are quite sincere when they say that all one needs is to be kind and helpful.

But to the overwhelming mass of people, their solution seems quite as inadequate as that of the transcendentalists. There are a vast number of us who know that we *cannot* be helpful to our brothers, however wishful thereto we may be. In the first place, we do not know enough. Half the time, at least, when we try hardest to be helpful, we make a mess of it. We try, for instance, to be helpful by getting rid of beer, only to find that we have made a lot of bootleggers, who are worse than beer ever was or could be. We try to reform a medieval Catholicism, full of manifest abuses, and we make a modern Christianity of warring sects, incompetent to fight world, flesh, or Devil. We try to destroy Capitalism, which is a wretched thing, only to find that we have created Bolshevism, which is a monstrous thing. We try to make our children behave, and find that we make them prigs. Then we try to let them alone, so that they may be free, and like as not they turn out bounders. We do not teach people to read, and they are ignorant. We teach them to read, and vast mobs

* A sermon preached in St. Alban's Cathedral, Washington, D. C., on November 8th.

of them ruin their minds in the pornographic sentimentality of tabloid publications. We make machines to relieve men from drudgery, and find to our horror that we have relieved millions from the chance to earn their bread. We do not know enough to be "helpfully humanitarian."

We are also too weak for it. Our very helpfulness engenders in us such a horrid sort of self-righteousness as to make us loathed by those we most would aid. When anybody thinks all the time of how he can help, he begins invariably to regard himself as a very superior chap. The poor old world cannot stand these benevolent, philanthropic doers of good. It cannot abide them.

"Who are these little self-appointed godlets," it asks, "that they extend to us their patronizing kindness? Hang it all, do they not know that they, too, are weak, and stupid, like all the rest of us? Let a St. Francis come among us, doing what he can, but knowing that he is nobody much, knowing that it is going to take a lot bigger fellow than he is, or than any of us are, to lead us all out of our muddle; and we will listen to that St. Francis. But away with all you people who want to straighten out the world with your lovely kindness. Shall the blind lead the blind? And if you don't know you're blind, if you don't feel your own incompetence, then you are even foolisher than the rest of us. We're all in the same boat, you and we. Haven't you sense enough to see it? The old race, including you, is in a horrid hole. It'll take more than your blundering kindness to pull us all out. Who do you think you are, anyway? God-a-mighty?"

Now it is, possibly, too bad that the world regards such good and well-meaning people in this way; but facts are facts. Liberal humanitarianism gets just precisely nowhere, and the man who adopts it, or the age which goes in for it, finds that out after awhile. We cannot be helpful, not enough to matter. We are too ignorant. We are too weak. The world at large always knows it, and at length we realize it ourselves. And then there we are, back in the muddle again—part of a world the reality of which we cannot deny, the pathos of which moves our hearts, the problems of which we cannot, of our own strength and wisdom, even begin to solve. "O wretched men, who shall deliver us from the body of this death, all of us, including me?"

Now the Christian Church, as Catholics understand it, as the Prayer Book of the Church embodies its theory, does not make the liberal humanitarian mistake. There *are* those, to be sure, who would change our Church into a body of humanitarian liberals. But, despite the wonder of the radical weekly journalists, the Church will have none of it. We Episcopalians overwhelmingly know that we are too ignorant, too weak, too much a part of humanity, to be able to set the old world free from its woes by our benevolent good-will. We know that only if God comes into the world, and shares its travail, and goes with men all the way out of their personal failures and their social cruelties—only then is there hope of the world becoming good, or of life being really worth the living.

WE, then, are devotees of the third sort of religion. We are not transcendental mystics who seek to forget the world as we contemplate a God to whom the world is nothing; nor do we ever forget that there is a God far greater than ourselves, or think that we ourselves are gods. We remembered both man, his needs and problems and sorrows and sins, on the one hand, and the God who made the world and loves it and would help it, on the other. Our God, we are convinced, so loved the world that He incarnated Himself in it, so loved us men that He took on Him our nature, so loves the world and men that now He companies with us and shares our problems. With the eyes of faith we have seen Jesus, this God of ours; we have seen Him die, bearing all the evil that He does not deserve to bear, bearing it for us, bearing it with us; and we are convinced that this which happened once, in time, is an eternal fact. From Him comes strength and wisdom that we too may bear the world, victoriously, not thereby crushed. He shows to us the way of life. He knows what honest, brotherly, decent industrial life may be. He will teach us that—His way, not ours. He knows what sex may be, and marriage, when lifted up above mere *schweinerie*. He will teach us that—His way, not ours. He knows how to destroy those greeds which are the parents of all war. He will teach us that—His way, not ours. And He will give us strength to live life sternly enough, vividly enough, to make it meaning-

ful. For He is God of God—of the same substance as the Transcendent One—who for us men and for our salvation came down from heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man. And in the Sacrament of the Altar He gives Himself. It is He who is really present there. There we adore Him. There He feeds us with Himself. He knows what is in man. He shall lead us into Truth, and the Truth shall make us free.

This brethren, is the Catholic faith, which, if a man believe, he shall be saved. Nor will we of this Church abandon it, either for a subjectivism which bids us forget man's need on the one hand, or for any humanitarian liberalism which forgets that we, too, are but needy, sinful men. O wretched men that we are! God shall deliver us from the body of this death."

REMINISCENCES OF CHRIST CHURCH, DUANESBURG, N. Y.

BY EDWARD C. CLARK, TUCSON, ARIZ.

IN THE LIVING CHURCH of September 19th I read with much interest Emily Beatrice Gnagney's article, *In the Quiet of a Country Church*, because I was for many years a member of Christ Church, Duanesburg, N. Y., and for fifteen years clerk of the vestry.

Those old tablets in memory of the dead and gone Duanes always possessed a fascination for me—and both amused and impressed one. The one in memory of James Duane's wife, a daughter of Robert Livingston—who administered the inauguration to Washington—contains the passage, "All her life she pursued the path of virtue." I well remember long years ago, in 1893, Sheldon Griswold, afterward the beloved Bishop of Chicago, studying the tablet, and then turning to me with that whimsical smile of his and saying "It doesn't state whether she ever caught up!"

The communion table in the church came from Livingston Manor House down the Hudson. The font, given by descendants of Judge Duane in 1893, at the centennial, is modeled after the one in St. Paul's chapel, New York—given by Judge Duane. The organ was originally in the gallery, but now occupies the old square pew that was used by the Duanes. The writer of the article is wrong in one particular—the graves in the old churchyard are not of the poet Lowell's family—but of that of his elder brother, the Rev. Robert Traill Spence Lowell, who was rector of Christ Church for eighteen years. He was the author of *The New Priest in Conception Bay, Memoirs of an Old Dutch Town*, etc.

That old high pulpit was originally a "three decker," but early in its history the lower—or clerk's desk—was removed. Prayers are still read from the second desk.

Long years ago in the days of good long sermons, the rector waxed earnest over "Fifthly" on his way with the argument. It was a warm summer day—and a kindly breeze came in through the great front door—there was no entrance hall—and briskly crossed the church and wandered away through the open tall window at the back of the pulpit. Earnestly, the good pastor leaned over the side of the pulpit to emphasize and point the fifth step in his discourse—and at the same time the breeze gently wafted two or three pages out of the window at the back. The preacher came back to his manuscript and in much confusion said "Sixthly, Sixthly! Sixthly!!" Meanwhile fumbling the leaves.

Down in the front pew sat the dignified old senior warden. His shrewd eyes had seen the departure of "Sixthly" through the window. In a very grave voice, but with a smile, he said "Parson, Sixthly is in the graveyard." A small boy rescued the leaves and the sermon was finished successfully at a possible Twelfthly.

SILENT PRAYER

I USED to pray to God by speaking,
Telling all things, good or ill,
Supplication, intercession,
Always talking, never still—
Until I learned the way of silence,
From a mountain and a hill.

LUCY A. K. ADEE.

Russia

By Clinton Rogers Woodruff

In Two Parts—Part II

UNDER her Five Year Plan, Russia is increasing her sowing. Her area under all grains in 1930 was 102,600,000 hectares; the 1931 program calls for 111,000,000 hectares. The grain production in 1930 was 87,400,000 metric tons, the 1931 program calls for 97,000,000. In 1927-29 wheat was approximately thirty per cent of the total grain production. Russia is now beginning to export. Figures presented at the European grain conference in Paris showed that Russia furnished nearly 86,000,000 or about twenty-five per cent of the 354,000,000 bushels of world wheat shipments in Europe from August 1, 1930, to February 19, 1931, and it is estimated that her exports may double that amount in 1931-32. The wheat countries are naturally sensitive to this situation and the charge of dumping is being made.

This word "dumping" is commonly understood to mean selling abroad for less than one sells at home. Our anti-dumping act of 1921 defines it as the selling of a foreign product here "at less than its fair value," if by such sale an industry "is likely to be injured" or "is prevented from being established." No doubt such products would be considered as being sold at less than its fair value if "the exporters' sales price is less, or likely to be less, than the foreign market value." Corporations have resorted to this practice in the case of steel rails, oil, and many other products, but the definition does not hold for Russia's wheat, as she is not selling wheat at home. The framers of the law seemed aware of the difficulties of basing values on cost of production. In Russia's case these would be insurmountable because of the nature of her economic system. Her currency has one value inside, another outside of the country. Land values are not involved, for there are no rentals to private owners. All unnecessary middlemen have been eliminated.

A German delegate to the League of Nations assembly said of dumping: "It is not giving away a secret to say that in a certain measure we are all sinners." A British grain dealer charges that in the year 1930 France dumped thousands of tons of wheat into England and other countries, paying a bounty sterling of £4 to £5 a ton on all wheat exported. The result was French wheat sold below the cost of production in France. The U. S. Federal Farm Board has announced its purpose to sell abroad during the coming months out of its huge stocks 35,000,000 bushels of wheat.

A natural and a human question to ask is, "Can Russia afford to export so much wheat?" Apparently not, for a high official in Moscow is quoted in the *Social Service Bulletin* as saying:

"However much we produced and however much we agreed to limit exports, there is no fear that it would be allowed to stagnate in our granaries, or clutter up our ports. There is no limit to our internal demand. An extension of credits would enable Russia to buy the machinery she needs and allow her to keep her wheat at home. Instead of that we now restrict credits and put on embargoes."

This view is corroborated in a series of three articles published in the London *Times* in May, and issued in England and this country under the title, *The Russian Conscripts*. Editorially the *Times* said if the present condition of conscript labor can go on, "the small but enthusiastic and well disciplined minority which controls every lever of power in Russia will succeed in its ambitions to create a huge industrialized slave State, monopolizing the whole production, trade, and industry of nearly 150,000,000 of people."

What about religion in Russia? That is a serious, a very serious, question. There is no question that atheism is the official Soviet policy and every effort is being taken to establish it at the expense of both the Christian and Judaistic religions. The *Allgemeine Zeitung* is authority for a statement that there is a central group of freethinkers representing a concentration of the anti-religious world movement under the administrative control of a supreme grand committee.

"This will prepare a methodical campaign against all religion. It will stimulate the agitation to get the unemployed out of the churches. Anti-religious ideas are to be sown in the heads of children and half-grown persons. Pamphlets, talks, the written and spoken word, and the theater will be used as much as possible in English, French, and German, as well as Russian. An encyclopedia of atheism in various tongues is in preparation."

Nor is the attack to be made against Catholicism and Protestantism only. The fight will be waged against Judaism and Mohammedanism as well. The Russian organization, as being materially the most powerful for the moment, will defray the expenses, it is asserted.

The anti-religious agitation in Russia appears to be indissolubly linked with the Soviet government's intensive campaign for "collectivization." Soviet spokesmen according to the Foreign Policy Association claim that the village priests have allied themselves with the well-to-do peasants (*kulaks*) in opposing the formation of collective farms, and that they use their influence to prevent the introduction of scientific methods of agriculture. Such activities are branded as counter-revolutionary, and are punished with imprisonment or death. It is asserted, however, that no members of the clergy have been persecuted on religious grounds. This assertion is corroborated by Metropolitan Sergius, the acting head of the Russian Orthodox Church.

The Soviet government, nevertheless, has openly and frequently declared that it regards religion as an outworn "prejudice," fit only to give consolation to those elements of the population which have not succeeded in adapting themselves to the new régime; it has not denied that the rights and privileges of all religious organizations, irrespective of denomination, have been very considerably curtailed since 1917.

In that year the vast estates of ecclesiastical and monastic institutions were nationalized, and all schools, including theological academies and seminaries, were turned over to the People's Commissariat of Education. A decree of January 23, 1918, the provisions of which are amplified by the decree of April 8, 1929, effected the separation of the Church from the State, and of the school from the Church. Finally, the constitution of the Russian Soviet Socialist Republic, adopted in July, 1918, granted "the liberty of religious as well as anti-religious propaganda" to all citizens.

SOVIET legislation permits the existence of religious associations of all sects and denominations. The decree of 1929 defines a religious association as "a local association of believing citizens who have reached the age of eighteen years, of one and the same religion or sect, to the number of not less than twenty persons, who have associated themselves for the joint satisfaction of their religious needs." Such associations do not enjoy juridical rights; they cannot enter into contracts or purchase property. After registration, however, a religious association may receive "by contract" from the local government the free use of churches and objects specially designated for religious purposes. Each association is supported by voluntary contributions only, which must be collected "solely for purposes connected with religion." Religious associations are not permitted to engage in civic or philanthropic activities. Should the minimum number of twenty lay believers fail to petition for the use of a church, that church, after due notice, may be demolished by the government or transformed into an educational or recreational center; objects of historical or artistic value must at that time be turned over to museums, while metal objects, such as church bells, are appropriated by the government for industrial purposes. It is estimated, according to the Foreign Policy Association, that as a result of these provisions, 70,000 churches, synagogues, and mosques have been closed since 1917.

Religious associations are free to invite members of the clergy to perform religious rites, and have the power to dismiss

them. The decree of 1929 provides that a priest may exercise his functions only in the territory in which he resides permanently and which belongs to his particular association. Members of the clergy have been disfranchised since 1918. Like other disfranchised classes, they are subjected to discrimination in the distribution of land, food, and other commodities.

Instruction in any religious creed is not permitted in state, public, or private educational establishments, with the exception of theological schools. Persons above the age of eighteen may follow theological courses with the aim of preparing themselves for the priesthood, but only on condition that the curriculum of such courses shall be limited to specifically theological subjects. Anti-religious propaganda is not only permitted but encouraged in the schools and in such organizations as the Communist Union of Youth and the Pioneers of Communism. All members of the Communist party are pledged to militant atheism, as are members of the Union of the Godless, a voluntary organization that recently inaugurated "the Five Year Anti-religious Plan." Propaganda is disseminated through the press, the theater, the cinema, lectures, and posters, and is impartially directed at all religions.

The Russian Orthodox Church, which at first vigorously resisted the measures of the Soviet government, has been divided against itself since 1923. The patriarchal party, now headed by Metropolitan Sergius, opposes reforms within the Church and, while not openly aligned against the government, is not in sympathy with its policies. The synodical party, in which several reformist groups (including the famous group of the "Living Church") were merged in 1923, accepts the economic and political program of the Soviet government, but remains hostile to its anti-religious measures.

THE Soviet government itself admits that the anti-religious campaign has not been free from regrettable excesses. The fact remains, however, that this campaign forms an integral part of the government's far-reaching program, which looks to the eradication in Russia of all factors regarded as hostile to the establishment of Communism. Soviet leaders, however, are convinced, according to Vera Micheles Dean, that in the very near future all religions except Communism will have become obsolete.

What has become of Holy Russia, the youngest of the Christian nations? At least that was its designation and that was its status until the advent of Sovietism. It was in 988, according to Archdeacon Wigram writing in *The Christian Warfare*, about the time of St. Dunstan's death in England, that Vladimir and his nobles were baptized in the Dnieper and the hierarchy established, in dependence upon the patriarchal see of Constantinople. The breach between East and West at this time had practically been accomplished, and Russia from the first espoused the cause of Constantinople in her quarrel with Rome. For more than 200 years the Metropolitan at Kiev, appointed by the Patriarch of Constantinople, was almost always a Greek. In the fifteenth century, Constantinople fell into the hands of the Turks. Its Patriarch had no longer his ancient prestige; and in the next century the Russian Church became autonomous, the Metropolitan at Kiev taking the rank of Patriarch. In 1721 the Holy Synod, the present governing body of the Russian Church, was first formed, a permanent council at which the Czar is represented by a Procurer General appointed by him.

Converted to the faith with astonishing ease and rapidity, the Russian people held to it until Sovietism entered with a wonderful devotion, untouched, as regards the great mass of the people, by modern rationalism and scepticism. Russia in 1915 it could be said, as *The Christian Warfare* did say, was Christian as no other nation in Europe was; and this fact impressed itself upon every visitor to the country. Everywhere Christian sanctuaries abounded, from the little chapel with its sacred ikon on the railway platform to the great churches in the cities, and everywhere they were thronged and revered. The very workmen in the trams crossed themselves as they passed the holy places.

Has this faith been uprooted?

An acute French writer, M. Wilbois, writing before the War, pointed out how

"the Italian Church, like the Roman people had the genius of government; the English Church, the genius of initiative; the French Church that clarity of thought which will always make France the Sorbonne of the world, and a wonderful ability for apostleship; the Russian Church history of patient witness

to the faith and a faculty of fervent devotion. Kept apart, each Church had developed the defects of its qualities; united, each can supplement the others and correct their faults. Each has need of the other: Italy the minister, England the pioneer, France the teacher, Russia the witness. Russia now emerging from her seclusion into touch with Europe, passing from the hermit stage of her existence to her apostolate will bring the strength of her youth to the rejuvenating of nations wearying of a civilization based on the worship of mammon; with her abundant charity she will surely supply the force which will bind the Christian nations together again."

Is that prophecy to be fulfilled or will it be set aside by Soviet power and influence? For one I cannot believe that that faith and that witness will disappear from the face of the earth. It has been too precious. In the fullness of time the patience which was and is the heritage of Russia will emerge from the darkness of oppression and will blossom into a new and strong flower in our blessed Lord's garden.

IT HAD been my intention when I started this article to make a running commentary on the growing list or "flood of books" on Russia issuing from the press but, as will be seen, I have been diverted from that purpose. Now the most I can do is to make only brief mention of some of the more important. I have quoted from George S. Counts' *The Soviet Challenge to America*.¹ One will find in this a detailed account of how Soviet principles are concretely operating in Russia and of the difficulties and modifications to which they have been subjected. Sidney L. Gulick, of the Federation of Churches, quite properly calls Sherwood Eddy's *The Challenge of Russia*² a "challenging picture of Communist Russia."

The A B C of Communism was prepared by Bukharin and Preobrazhensky to serve as a primer of Soviet philosophy and religion. *The X Y Z of Communism*,³ by Ethan T. Colton, is an intelligent effort to illustrate what certain main theories expounded in the Soviet catechism involve in terms of action, when serious and resourceful believers in them obtain power and proceed to apply them to human affairs. Class warfare, for example, means "by springtime not one kulak, priest, or nepman is to remain." The dictatorship of the proletariat implies starvation for the "intellectuals," the domination of 150,000,000 people by 2,000,000, and the substitution of rations for wages. Possibly, as Trotsky said, "it is . . . victims that move humanity forward." Or as one of the Communist leaders confided humorously to a friend, "There may be as many political parties in Soviet Russia as can be imagined, but on one condition, that the Communist party be in power and the others in jail."

Last year I reviewed at length (in the issue of August 23, 1930) Maurice Hindus' *Humanity Uprooted* and I have not changed my views concerning its high value. As yet I have not read his new book *Red Bread*,⁴ but if it is up to the standard of his earlier work it will be a real contribution to the understanding of the world's most notable enigma.

¹ New York: John Day Co. \$4.00.

² New York: Farrar and Rinehart. \$2.50.

³ New York: Macmillan Co. \$3.00.

⁴ New York: Jonathan Cape and Harrison Smith. \$3.50.

FORWARD

LET ME march the long, long road,
The hard road of prayer;
Let me bravely battle with
Obstacles there:

Just as Jacob fought the night
With an angel unaware,
Let me more than conqueror be
In embattled prayer.

MARTHA YOUNG.

A MAN'S nose is a prominent feature in his face, but it is possible to make it so large that eyes and mouth and everything else are thrown into insignificance, and the drawing is a caricature and not a portrait. So certain important doctrines of the Gospel can be so proclaimed in excess as to throw the rest of truth into the shade, and the preaching is no longer the Gospel in its natural beauty, but a caricature of the truth; of which caricature, however, let me say, some people seem to be mightily fond.

—Spurgeon.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

ON NATIONAL AND WORLD PROBLEMS

To the Editor of *The Living Church*:

IT IS INTERESTING to note that the Committee on National and World Problems has revived the theory of passive obedience to a law because it is the law of the land, in the words: "to sustain the law as long as it is the law of the land." The history of human freedom flatly contradicts this theory. Every liberty that the human race possesses today was gained by the active disobedience of a minority against the law of the land and the views of the majority. To go no further back than the Apostles: they were forbidden to preach Christ by the rulers of the Jews and the answer was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." The persecution of the Christians by the Roman Empire was legal and popular as was that of the Baptists and Quakers by the English government. From this disobedience came religious liberty, at least in name. The Stamp Act was legal, as legal as any law passed by a parliament, and in England was popular. It did not have the merit of having a moral content. The fugitive slave law was legal and was the act of a majority in Congress. By active disobedience and strenuous activity came eventually the abolition of slavery. Freedom of speech was won by men speaking out boldly in flagrant disobedience to law.

In America today we are moving too rapidly to "Statism," the belief in an omni-competent State, against which no individual or organization has any rights whatever. This is purely heathen; it is really a revival of Roma Dea, the deification of the Roman Empire. In a democracy it is but the theory that the voice of a majority of the people is the voice of God. Against this every martyr including our blessed Lord cries out. It is to be remembered also that every persecution has arisen from the earnest zeal of the persecutors for what seemed to them a moral issue, and the more fervent the belief the more bitter the persecution.

Zeal for a cause does make a cause righteous, and the enactment by a legislative body does not make it a law to be obeyed. There are times when men must be obedient to the law of the land. It is true that they may be called upon to be martyrs, to suffer imprisonment for their disobedience. Men have done this again and again, from John Bunyan to Bell-Cox, but by this martyrdom freedom was gained.

Until one can believe that infallibility and divine wisdom resides in legislative bodies and political majorities, active disobedience may be a duty. In things indifferent it makes little difference, but in things having a moral content disobedience becomes a matter of conscience. A righteous government is a government that rules little. (Rev.) H. P. SCRATCHLEY.

Arden, N. C.

To the Editor of *The Living Church*:

I HAVE JUST received a resolution adopted by the General Convention at Denver on National and World Problems. On page 5 thereof I read the following:

"It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a coöperative age."

This seems to be Bolshevism pure and simple. It is hard to believe that it emanates from an assembly of Christians. The morals of our religion are based on the conviction that the individual is precious and free to seek his own ends, provided in doing so he does not interfere with the rights of other people. Our traditional Christian philosophy is individualistic but not anarchistic.

What the General Convention recommends us to consider is an assumed necessity of modifying our Christian moral principles, in the direction, apparently, of some sort of mass-man idea.

The Church lately has been filled with many utterances of laymen, priests, bishops, and councils, which indicate a vast need for the study of moral philosophy in general, and of Chris-

tian moral philosophy in particular; but this latest utterance reveals that need more vividly than any which I at least have seen.

What we need to do is to get back to *Christian individualism*, to responsible individualism. At least that is the Christian solution of the present problems of the world, a solution which a great many people think better than that advocated by Stalin, the editor of *The Nation*, and our own General Convention.

(Rev.) BERNARD I. BELL,

Annandale, N. Y. Warden of St. Stephen's College.

RIGHT STATE, WRONG SERMON

To the Editor of *The Living Church*:

I HAVE BEEN for some time a most interested reader of *THE LIVING CHURCH*. I note a strange error in the last [October 31st] edition. You have an article on the Sesquicentennial of Yorktown, and a part of Bishop Freeman's sermon "in Maryland" under that same heading, p. 890. May I say that I heard the Rt. Rev. Dr. Freeman preach on Sunday, October 18th, at Yorktown, Va., on the same platform on which President Hoover spoke Monday (the next day); the sermon to several thousands present was a brave and forcible facing of facts in America and the danger of losing her hold on the Christian religion? Far from a sensational utterance it was a vitally fair and brave challenge to our nation to seek to regain godliness and righteousness out of its late riotous orgy of inflated values and of selfish nationalism. To him I compared it with our great Bishop of New York's late pleas for a return to belief in God and immortality last Sunday; and for conversion to religion on the part of many of our so-called "Church-people." I was aware that our two great Cathedrals now building have noble men of God as their bishops. Bishop Freeman did much at the Yorktown Sesquicentennial but that was certainly not in the State of Maryland! Jamestown and Yorktown, Washington, Jefferson, Washington, Monroe, Wilson, and Mrs. Wilson were and are of Virginia!

New York City. (Rev.) WYTHE LEIGH KINSOLVING,
Formerly Chaplain of the Virginia Society of New York.

[Our mistake. The error, however, was not in placing Yorktown in Maryland instead of Virginia, but in giving the wrong heading to Bishop Freeman's sermon, which was not the Yorktown sermon but the one he preached at Camp Wright, Kent Island, Md., at the commemoration of the three hundredth anniversary of the first Christian service in Maryland. This notable celebration was reported on page 905 of our October 31st issue.—EDITOR, L. C.]

A PLEA FOR THE SPECIAL PRAYERS

To the Editor of *The Living Church*:

HOW FEW PRIESTS seem to use any of the thirty-six beautiful special prayers in the Prayer Book, put after Morning and Evening Prayer, in public; or do they in private, or ever urge their people to use them at home? I always used the Prayer for Congress once every Sunday during its session, and do still in my oratory Eucharists. It would seem wise to use it now in these troublous times. The Prayer for Our Country I use on every holiday and more frequently of late. The new prayer for the Church, I use almost daily; those for Missions on every Friday; those for the Ember Weeks and Rogation Days most regularly, yet I seldom hear of others who ever use them. Then in these serious days of unemployment, the simplest prayer I find to use is to add to the new one for Social Justice, after the word "nations," "*and give work and food and shelter to the unemployed.*" In the new prayer For the Family of Nations, I like to add after "peace"—"*and unity,*" and after "become"—"*some day one World-State and.*" Most priests and people seem to be today in such a rush and hurry that they cannot give a few minutes' more time for any extra prayers, but must cut the services as short as possible and permissible! Then may I call attention to the two dozen lovely "Additional Prayers" on page 571, and lovingly urge more lay people to use both these groups of prayers at home once a week (Sunday or Friday) if not daily. So they will join in the glorious work of Intercession, and get joy and gladness therefrom. Remember, as Lord Tennyson says in *Idylls: The Passing of Arthur*: "More things are wrought by prayer than this world dreams of!"

Providence, R. I. (Rev.) HENRY M. SAVILLE.

"WHEN CELEBRATING HOLY COMMUNION"

To the Editor of The Living Church:

I AM ONE of those ministers, not "thoughtless," who officiate at the celebration of the Holy Communion standing and receive the Sacrament kneeling [L. C., October 17th, page 829]. This will continue to be my practice in spite of a ruling "the bishops" are said to have given "some hundreds of years ago," that the officiating minister should receive standing. Who these bishops were we are not told. Nor are we informed what authority they possessed to make such a decision for the Church. It is all delightfully vague, like so much tradition we are asked to accept and believe.

As to the "sacerdotal function" of the minister, the whole subject is so controversial that I do not venture upon it. As a Liberal Evangelical I reject the sacerdotal theory of the Anglo-Catholic. But I allow him full liberty of thought and ritual practice. I do not even suggest to him that he is superstitious, or that he has gone astray in accepting a theory of the ministry which traces its origin in the Church "to the infiltration of heathen sentiment united with the sacrificial elements of the Aaronic priesthood," though this is my belief. When I am about to receive the Holy Communion from an Anglo-Catholic brother minister who firmly believes himself to be a sacerdos, I banish from my mind all thoughts of controversy and think only upon the Sacrament. All I ask from my Anglo-Catholic brother is the same liberty of thought and practice. A minister, above all men, should be extremely hesitant in attributing *thoughtlessness* to other officiating ministers who kneel instead of stand when receiving that Blessed Mystery.

Moreover, it is not so clear from the Prayer Book that the minister should receive standing. The rubric says:

"Then shall the Priest (English Prayer Book has 'Minister') first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present,) and, after that, to the People also in order, into their hands, *all* devoutly kneeling."

The word "all" surely does not refer to the people only. It includes the bishops, priests, and deacons. If it includes all the sacerdots present, why not also the officiating minister? Even this could become a matter of controversy. I prefer to offer Him the civility of both knees. Let us, in all charity, agree to differ, without the charge of thoughtlessness to any.

Concerning also the fear lest the common hands and feet of the laity approach too near the sanctuary, I consider it to be the glory and freedom of Christ's teaching that the people can, if they so desire, "reach up to the Holy Table, and help themselves." In other words, the ministry is not indispensable.

Croome, Md.

(Rev.) WILLIAM BRANCH.

SHALL WE ELIMINATE THE SEVENTH COMMANDMENT?

To the Editor of The Living Church:

SINCE, AS IT SEEMS, the question of adjournment of General Convention takes precedence, let whatsoever other questions go by the board, the query arises, Why have a General Convention? Why should the Church at large be saddled with legislation hastily passed in order to permit prompt adjournment?

And since the Canon on Divorce and Remarriage so passed seems to point the way to free and unlimited divorce (or annulment) and remarriage, would it not be opportune to suggest the appointment of a commission, to report at the next General Convention, for the purpose of eliminating from the decalogue the Seventh Commandment, which is now the only impediment in the way of those sponsoring the canon just passed?

Bedford, Pa.

H. L. WILKINSON.

OUR ERROR

To the Editor of The Living Church:

IN THE LIVING CHURCH dated October 10th in the article headed Church Women in Denver your correspondent says: "The report of the Commission on International Relations was given by Mrs. Roger Walke of Maryland who said that nationalism is contrary to the spirit of Christianity and is a menace to world peace."

The report which I have before me reads: "*Post-war nationalism, as shown in loyalty to the State above everything else, while making for national solidarity is contrary to the Spirit of Christ, because it is characterized by national selfishness, a sense of national superiority and intolerance, and is a menace to the peaceful interrelations of the world.*" Rather a different statement!

Denver, Colo.

EDITH S. BRENT.

THE RACIAL EPISCOPATE

To the Editor of The Living Church:

IN YOUR ISSUE of October 10th it is reported that the Bishop Coadjutor of New Jersey opposed the report, presented by Bishop Penick to the House of Bishops, favoring the establishing of a Negro episcopate, on the ground that it would be recognizing the color line in the Church. True, but while it is not officially, it is practically recognized. Limitations against Negroes having seats, voice, and votes in diocesan conventions exist in the majority of southern dioceses. What is the reason, or, are the reasons, for this condition? How many dioceses in the Church have had Negro delegates to provincial synods and General Conventions? You can count them on the fingers of one hand and have fingers thereon to spare. Surely there is a reason for this. Will a white parish call a Negro priest to become its rector or a bishop place a Negro priest in charge of a white mission? No diocese in the American Church has Negroes holding official positions save the dioceses of Colorado and Nebraska. The position of the Bishop of Georgia surprises. Regardless of what one or two hand-picked men may say, the racial missionary episcopate is what the colored clergy and laity are contending and will continue to contend for. We have no doubt, and are hopeful, that as soon as the Church realizes that it is dealing, not with the ante-bellum but with a new type of Negro, it will be granted. In the meantime the House of Bishops will have undergone some necessary changes in its personnel.

The missionary episcopate is our final aim and ideal. It is just as Catholic to have Negro jurisdiction with Negro bishops as to have Negro parishes with Negro priests.

We realize that this will take some time to be worked out. In the meanwhile we hope that those of our bishops who recognize and are in sympathy with our wishes in the matter, wherever the opportunity presents itself, will use the suffragan plan instead of the archdeacon plan until General Convention acts favorably.

Fort Smith, Ark.

(Rev.) SHIRLEY G. SANCHEZ.

"ANGLO-ROMANISM"

To the Editor of The Living Church:

IN THE LIVING CHURCH of September 26th there is mention and comment concerning a service in one of the Denver churches (St. Andrew's), the tenor of which must be as surprising to all schools of thought in the Church as it is gratifying to those who believe they are loyal Prayer Book Churchmen.

The argument therein set forth, if I understand it aright, is this: "A reasonable amount of 'individualism,' or departure from the ritual and use of the Prayer Book—that is, the amount prescribed and indulged in by 'such Anglo-Catholic leaders as those who have compiled *The American Missal*'—is all right; but the extent to which this departure is carried in the parish mentioned is all wrong! A little 'our' lawlessness is good, it is loyal; a little more 'your' lawlessness is bad, it is disloyal!" Surely, strange reasoning.

The closing sentence of the article is certainly unique: "the Catholic movement—in the American Church is loyal to the Prayer Book and the spirit of Anglicanism, and it will continue so to be *unless* by unhappy chance its opponents, through persecution and petty fault-finding, *force* it into *extremist positions*." Surely this means, if anything: "We 'moderate' Catholics are not bad, at least not so very bad; but if you don't let us alone, and let us have our own (moderate) individual ways, we will be bad, and very, very bad, and then you will see what will happen!" Strange argument this, for loyal Churchmen!

This surely is not the spirit of true Catholicity, but of individualism and sectarianism rampant. This article only emphasizes what all should realize is the truth, that the true Anglo-Catholic is the loyal Prayer Book Churchman; who, in the services of the Church, does not presume to arrogate to himself the authority to change her forms to suit his own views and desires.

It is also strange that most of those who do, always incline in the direction of Rome; why should they not, then, be called, not Anglo-Catholics, but that which they really desire to be and, more and more, as the article plainly shows are becoming, Anglo-Romanists?

(Very Rev.) RICHARD L. MCCREADY
Louisville, Ky. (Deputy to General Convention).

POVERTY is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his. —St. Augustine.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"TALITHA CUMI"

Sunday, November 15: Twenty-fourth Sunday after Trinity

Read St. Mark 5:22-24, 35-43.

THESE are the words used by our Lord when He brought back to life the little daughter of the ruler of the synagogue, Jairus by name. They are in the Aramaic language, and may be phrased as indicating a most tender affection: "My darling little child, arise." The miracle is recorded by the three gospel writers, St. Matthew, St. Mark, and St. Luke, but St. Mark, generally supposed to have been instructed by St. Peter, alone gives us these words as Christ spoke them. The whole miracle reveals to us the love of the Master for children. He often spoke of children and took them in His arms and blessed them, but this special expression, which evidently impressed St. Peter as he heard the words, brings to us a very precious message. Children are to be our leaders in faith and love. We are to become as little children if we would enter the Kingdom.

Hymn 306

Monday, November 16

Read St. Matthew 18:1-6.

OUR LORD used terrible words, for He was expressing His love for the little ones and warning against any who misused or abused them. Tradition tells us that the little child whom He "called to Him and set him in the midst," was St. Ignatius, who became the Bishop of Antioch, a great Father of the early Church. The Herods in contrast became a hated and corrupt family, resulting it may well be from the cruel "Herod the Great" who caused the murder of the Innocents (St. Matthew 2). And all who in any age and nation have abused little children have been disgraced. Conversion means turning to the innocence of youth through the tender mercy of Jesus Christ. Lately some unbelievers have spoken against teaching children about God and prayer and Jesus Christ and the Bible. Woe unto them! The prayer of a little child is the greatest blessing to him for whom it is spoken and to the nation wherein the child lives and is nourished. One of the worst brutalities of war is the harming of children. The family life is a type of Heaven (Isaiah 8:18).

Hymn 350

Tuesday, November 17

Read St. Mark 10:13-16.

THE baptism of infants is one of the blessed Sacraments of the Church. It not only fulfills the command of Christ, but it makes the Church complete in her blessed membership. That parish is bound to be blessed where the little ones are the loving care of the minister and where they are taught God's love. The infant class of the Sunday school is the most important part of the work, and the Cradle Roll can be rightly considered the holiest of the records. How we love to hear the little ones sing! And when they grow older and take their places in the worship of the Church they bring a halo of loving light to the Sanctuary. The first part of our philanthropic work should concern itself with children. The day schools should acknowledge God as the Father of all, for the "Fear of the Lord is the beginning of wisdom" (Psalm 111:10).

Hymn 361

Wednesday, November 18

Read Psalm 1.

THE three stages of blessedness in the first verse of this psalm imply innocence, sensitiveness, and endurance. Ignorance of sin, our own and the sin of the world; never to grow familiar with evil, but to hate it even as we love the Lord (Psalm 97:10), and never to apologize for sin or to compromise with it. But who is sufficient for these things? Only he

who looks to the Christ. So the raising to life of the little twelve year old child declares the possible innocence which only Christ can restore. So the raising to life of the young man of Nain proves how He only can keep us sensitive. And the raising of Lazarus—a man of mature years—declares how the purity of childhood may come even to the hardened. What a blessed and holy return to childhood's innocence the Holy Saviour thus provided! And how the eager longing for perfection is promised satisfaction!

Hymn 359

Thursday, November 19

Read St. John 1:12-18.

ST. JOHN was the aged Bishop of Ephesus. Tradition tells us that at the last he was so feeble that he had to be carried into the sanctuary, and sitting there he would repeat over and over to the congregation, "Little children, love one another. Little children, love one another." Could any message be dearer and more full of the divine truth? The love of little children and their confidence is a very sacred thing, and St. John tells us that he writes to them because they "have known the Father." The joy of Heaven will be the "boys and girls playing in the streets thereof" (Zechariah 8:5). Out of the mouths of babes and sucklings Christ received perfected praise (St. Matthew 21:6 and Psalm 8:2). What is it then but that we are to love as little children!

Hymn 224

Friday, November 20

Read II Timothy 3:14-17.

TIMOTHY was greatly blessed in that his childhood was filled with a knowledge of God. His mother, Eunice, and his grandmother, Lois (II Timothy 1:5) with their sincere faith must have led the child to know and love Jesus Christ. How real He must have been to them as they recalled the Cross of Calvary and the Resurrection in the Garden, for they may have been living at the sacred time of the Redemption. Yet to us also the holy events become real when we love and serve and obey. We can never forget Calvary—we can never fail to cry, "He died for me." And our hopes and works and affections find their anchor in the glory of the "stone rolled away" and the angelic message, "He is Risen!" It is the eternal childhood again, loving the gospel story and finding it all so real as we sing and pray. Precious faith of children! It is the blessing given from Heaven's decree: "Unto you is born this day a Saviour. Ye shall find the Babe lying in a manger."

Hymn 349

Saturday, November 21

Read Revelation 7:4, 9-17.

IT IS significant that the descendants of Jacob were called the "Children of Israel." It suggests something more than a continued family, namely, a kind of perpetual childhood running through the ages. And among the multitude of the heavenly singers there must be children as well as a spirit in all the redeemed of perpetual childhood. The joy, the love and its expression, the singing, the enthusiasm—what are these but the pure emotions of the little ones even here; and when the earthly bonds are lifted, how rich the worship and the adoration! We must have childlike hearts if we would truly worship in our sanctuaries. And the glory of Heaven will be—knowledge indeed and understanding and peace—but a great delight and a childlike felicity, and a personal adoration as we see the King in His beauty.

Hymn 363

Dear Lord, give me a childlike spirit, for only as a little child can I enter the next great Life. Cleanse me, that I may be innocent. Call me by name, that I may know Thy love. For oh, blessed Jesus, I am Thine and I love Thee! Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

WILL AMERICA BECOME CATHOLIC? By John F. Moore, x, 252 pp. Harpers. \$2.00.

THOSE GENTLEMEN who are accustomed to look under their beds at night to see whether a Jesuit has been sent to murder them in their sleep, and who believe fervently that every time a Roman Catholic baby is born another musket is stored in the basement of the Cathedral, in preparation for the day when the Pope orders the faithful to seize America, will be reassured by the perusal of this informative and interesting book. The rest of us also may find profit in it.

The writer, himself a Protestant, makes a fair and impartial inquiry into the actual power, numerical and otherwise, of the Roman Church, with special attention to this country, drawing principally upon Roman Catholic authorities for his statistics. One will be astonished to learn of the general indifference or hostility to the Church in Latin countries—in Spain in 1930 only four per cent of the population went to their Easter duties; in Portugal unbelief is everywhere rife; in France, the vast majority have ceased to be Catholic; 10,000 parishes there have not a single priest, and in the north Belgian and Dutch priests have had to be summoned to the aid of the "eldest daughter of the Church"! In Austria, the losses both to the Old Catholics and to infidelity have been staggering. Conditions in Italy and Ireland are far from reassuring; and the Catholic states in Germany give small ground for encouragement.

We are naturally most interested in the United States. There, in spite of the enormous immigration (until recently) from Southern Europe and Ireland, the Roman Catholic Church has not increased in proportion to the population of the nation as a whole since the Civil War. Mixed marriages are sapping the strength of the Roman Church—contrary to the common opinion—the birthrate is declining—and the Irish (tell it not in Boston) are slowly but surely vanishing. The color bar hinders progress among the Negroes by Romans no less than by Protestants and others. The conversions to the Church are more than offset by the appalling leakage. Facts and figures, mainly from Roman sources, amply support the writer's statements.

There is one ray of light on the horizon: "Possibly the Roman Catholic Church may be passing through a severe transition from the merely nominal in religion, the external, the ceremonial, to that quintessence of actual personal faith in which quality is substituted for quantity. What has been merely formal in the Roman Catholic system, like formalities elsewhere, has not stood the strain of the modern demand for actuality."

W. H. D.

THE BIBLE IN ART. By Louise Haskell Daly. New York: Charles Scribner's Sons. \$2.00.

THIS is a really "unusual" book. Mrs. Daly has made an anthology of the stories of the Old and the New Testaments and of the Apocryphal Books both of which have inspired great painting and sculpture. In three hundred pages, there are over two hundred stories, as well as twenty or more psalms. Of course, the stories are abridged, but the biblical language is not altered. The references are complete; and there is also a subject-index. The book is designed for visitors to the art collections of Europe. But the stay-at-home traveler will like it, too. It is exceedingly well done. Mrs. Jameson's famous books come to mind, naturally: they, however, are not anthologies. Illustrations would make this 8vo volume into a sumptuous (and expensive) gift book; but it does very well as it is, with not even a frontispiece. Most of us prefer the little blue or green copies of Mrs. Jameson's *Sacred and Legendary Art* to the later, gorgeous "new and illustrated" edition.

E. McC.

THE AUTHORITY OF THE BIBLE. By C. H. Dodd, M.A. New York and London: Harper Bros. 1929. Pp. 310. \$3.00.

PROFESSOR DODD, of Mansfield College, Oxford, teaches New Testament exegesis, but is fully equipped to write about the entire Bible. He has achieved a notable effort in this volume. There are four "parts," viz., The Authority of Individual Inspiration; The Authority of Corporate Experience; The Authority of The Incarnation; The Authority of History. Thirteen chapters are given to these high and taxing themes, and the fourteenth, in conclusion, deals with The Bible as the Word of God. Professor Dodd accepts the Incarnation, and brings to bear upon Bible problems a very wide range of scholarship. The style is more didactic than incisive, but is not heavy. The author is a Protestant, and as such is the prey at times of his negations, as are all Protestants. He is unduly concerned, at times, with what the Gospel narratives are not, rather than with what they are. He frankly doesn't know who wrote the Fourth Gospel, for instance, in spite of the many other brilliant scholars who feel much surer. There is very little about the Cross, and a rather study-gown-and-slippers atmosphere even to these scanty references. Yet the book is a welcome addition to any library. It makes the modern approach to the Bible "positive and constructive."

JOHN HENRY HOPKINS.

THE Religious Motive in Philanthropy (Philadelphia: University of Pennsylvania Press. \$2.00) is the subject that Dean Washburn of Cambridge chose for the Boardman Lectures on Christian Ethics which he delivered this year at the University of Pennsylvania. He develops his theme through a thoughtful consideration of the life work of Samuel Barnett, Vincent de Paul, Francis of Assisi, and Jesus of Nazareth in his quest for an answer to his question, "Must we, in order to accomplish fully the philanthropic task that confronts us in so many ways, love God as well as man?" The Dean's answer is an emphatic affirmative and his reasons are cogently put and his illustrations apt. He believes unreservedly in the parity of the two great Commandments.

CLINTON ROGERS WOODRUFF.

JAPAN'S POSITION in the modern world has been a commanding one and her alliance with Great Britain negotiated in 1902 is at once one of the fruits of it and one of its greatest influences. Dr. Chung Fu Chang in his thesis, *The Anglo-Japanese Alliance* (Baltimore: The Johns Hopkins Press. \$2.75), tells in a graphic and scholarly fashion how this alliance came into being, how it has been developed and how it has worked out in war and peace times to maintain the *status quo* in the Pacific. "Look at these two island kingdoms, Great Britain and Japan. Are they not like the two eyes in the face? If they could only see together." So said a Japanese to Lord Redesdale sixty years ago. The alliance is the seeing together of the two island kingdoms and this book is a history of the results.

C. R. W.

BRAND WHITLOCK has thrown his argument against Prohibition and the Volstead Act into a literary form that few of the arguments on this subject *pro* or *con* possess. Taking *The Little Green Shutter* (New York: D. Appleton & Co. \$1.50) of by-gone days as a symbol or a text, as you please, he argues with his characteristic insight and skill against what he regards as an unwise social policy. As four times mayor of Toledo, not to include his war-time service in Belgium as our American ambassador, he argues from experience and wide observation. It is almost needless to add that the book is well worth reading whatever one's view on the subject may be.

C. R. W.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D.,** Litt.D.
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OTHER PERIODICALS

Published by Morehouse Publishing Co.
THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



NOVEMBER

15. Twenty-fourth Sunday after Trinity.
22. Sunday next before Advent.
26. Thursday. Thanksgiving Day.
29. First Sunday in Advent.
30. Monday. St. Andrew.

CALENDAR OF COMING EVENTS

NOVEMBER

20. National Federation of Church Clubs to meet in Philadelphia.
23. Seminar to study community relations between Hebrews, Protestants, and Catholics at Paterson, N. J.
29. Nation-wide corporate Communion for men and boys, sponsored by National Brotherhood of St. Andrew.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

23. Grace Church, Ridgway, Pa.
24. St. Mark's, Jersey City, N. J.
25. St. Elisabeth's, Philadelphia, Pa.
26. St. Paul's, Fort Fairfield, Me.
27. Trinity Church, Easton, Pa.
28. Order of the Holy Cross, West Park, N. Y.

APPOINTMENTS ACCEPTED

GILBERT, Rev. JAMES C., deacon; has become assistant in the Country Centre Mission, diocese of Pennsylvania. Address, Grace Church Rectory, Hulmeville, Pa.

LANGLEY, Rev. WILLIAM H., Jr., priest-in-charge of St. John's Mission, Corbin, Ky. (Lex.); to be rector of St. Mary's Church, S. Portsmouth, R. I. Address, St. Mary's Rectory, E. Main Rd., R. F. D. No. 2, Newport, R. I.

LEVER, Rev. JOHN H., formerly priest-in-charge of All Saints', Worcester, Mass. (W.Ma.); has become rector of that church. Address, 10 Irving St., Worcester, Mass.

PEARCE, Rev. H. M. T., chaplain U. S. N., has been detached from the U.S.S. *Arkansas*, and has been ordered to duty at Navy Yard, Mare Island, Calif. Effective December 9th.

RIDENOUR, Rev. CLAUDE S., recently ordained to the priesthood; has become assistant at Rock Creek parish, Washington, D. C. Address, 721 Webster St., N. W., Washington, D. C.

TURRILL, Rev. W. B., formerly vicar of Trinity parish, Seattle, Wash. (Ol.); to be associate rector of Christ Church, Seattle, Wash. (Ol.)

RESIGNATIONS

BASSETT, Rev. HENRY, as rector of Church of the Epiphany, Providence, R. I., on account of failing eyesight.

BOWNE, Rev. H. NORWOOD, as rector of St. Mary's Church, High Point, N. C., because of ill health. New address, 410 Hillcrest Drive, High Point, N. C.

BRENTON, Rev. CRANSTON, as sacrist and comptroller at the Cathedral of St. John the Divine, New York City. Effective December 1st.

GAVITT, Rev. L. N., as priest-in-charge of Church of St. Mary Magdalene, Toronto, Ont., Canada. Temporary address, St. Francis' House, 980 Memorial Drive, Cambridge, Mass.

NEW ADDRESSES

GANTT, Rev. J. GIBSON, retired priest of the diocese of Maryland, formerly Bowie, Md.; 1629 St. Paul St., Baltimore.

THOMPSON, Rev. WILLIAM GORDON, S.T.D., chaplain, House of Rest, New York City, formerly 612 W. 137th St.; 244 W. 104th St., New York City.

CORRESPONDENT OF THE LIVING CHURCH

MILWAUKEE—Add, Mrs. L. E. Schaefer, 818 E. Juneau Ave., Milwaukee.

ORDINATIONS

DEACONS

PENNSYLVANIA—At St. George's Church, Richmond, HENRY ECKELMEYER KAUFMANN (white) and EDWIN PERCIVAL FERGUSON (colored) on October 25th were ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Francis M. Taitt, S.T.D. Mr. Kaufmann, who was presented by the Rev. Abel J. Arkin of Philadelphia, is to be curate of St. George's Church, with address at East Venango and Edgemont Sts. Mr. Ferguson was presented by the Rev. Dr. Edgar C. Young, and is to be curate of Phillips Brooks Memorial Chapel of Holy Trinity Church, with address at Pine St., below 20th. Mr. Arkin was preacher.

PRIESTS

CHICAGO—Two deacons were advanced to the priesthood by the Rt. Rev. G. C. Stewart, D.D., Bishop of the diocese, at St. Luke's Church, Evanston, on November 1st: JOHN S. HIGGINS and JAMES G. JONES.

The Rev. Dr. Charles E. McAllister, rector of St. Luke's, acted as Iltanist; the Rev. J. McNeal Whitley, as epistoler, and the Very Rev. Frederick C. Grant, as gospeler. Dr. McAllister was presenter for Fr. Higgins, and Dr. Grant for Fr. Jones. The Rev. H. Ralph Higgins, S.T.M., Detroit, brother of one of the ordinands, preached.

Bishop Stewart blessed the new tabernacle and its adornment in connection with the service. These were given by Miss Mattie Gunthorp in memory of William P. and Priscilla M. Gunthorp, her mother and father.

Fr. Higgins, who will remain on the staff at St. Luke's, as assistant, preached at choral Evensong Sunday afternoon, and celebrated his first Eucharist on All Souls' Day, Monday. Fr. Jones has been deacon in charge of the Church of the Epiphany, Lombard, and will remain there as priest-in-charge. Both of the ordinands are graduates of the Western Theological Seminary.

PENNSYLVANIA—On November 2d, in St. Stephen's Church, Wissahickon, Pa., FRANCIS BELLSTERLING DOWNS was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Francis M. Taitt, D.D. The candidate was presented by the Rev. George H. Toop and the Rev. Dr. Lewis G. Morris preached the sermon. The Rev. William O. Roome, Jr., read the litany.

Fr. Downs is to be rector of St. Stephen's with address at Terrace and Hermit streets, Philadelphia.

TEXAS—On October 25th, the Bishop of the diocese, the Rt. Rev. C. S. Quin, D.D., advanced to the priesthood the Rev. WENTWORTH A. RIEMANN of Lampasas. The candidate was presented by the Rev. E. H. Jones of Waco and the Rev. J. B. Dobbins of Temple preached. Eight other presbyters assisted. Four ministers joined in the service.

DIED

HOUGHTON—Miss ALBERTA MANNING HOUGHTON, a communicant of Christ Church, Cambridge, Mass., died on October 31st in that city. She was buried from the church on November 3d.

NICHOLS—Entered into life at 325 Highland Ave., Mount Vernon, N. Y., on October 26th, LUCY FLORETTE, widow of William NICHOLS, M.D., of Washington, and daughter of the late Josiah and Mary Saville of Boston.

TIMBERLAKE—On November 19th at the age of 90, Miss AMELIA TIMBERLAKE died at Louisville, Ky. She was next to the oldest in point of membership at the Louisville Cathedral.

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THROUGH

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OF

THE LIVING CHURCH

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CLERICAL

PRIEST DESIRES POSITION, PERMANENT. Temporary, or Sunday duty. **SIDNEY H. DIXON, Elkton, Md.**

PRIEST WITH GOOD RECORD DESIRES correspondence in regard to change of field in a parish or missions. References furnished. Address, D-712, **LIVING CHURCH, Milwaukee, Wis.**

RECTOR, WITH EXCELLENT RECORD, Catholic, unmarried, consecrated, devoted, efficient, with good common-sense and business ability, for weighty reasons available by first of year for parish, curacy, or missionary work. Address, E-709, **LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of **LIVING CHURCH, Milwaukee, Wis.**

ORGANIST WITH EXCELLENT RECORD, of recognized ability and broad experience, now available. Expert, successful trainer and director. Boy or mixed choir. Accomplished service player. Recitalist. Churchman. Highest credentials. Address, **CHOIRMASTER, 6617 Ogontz Ave., Philadelphia, Pa.**

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). **St. EDMUND'S GUILD,** care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

VESTMENTS

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

LENDING LIBRARY

THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 287 East 17th St., New York. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

DeLand, Fla.

A DELIGHTFUL PLACE TO SPEND THE winter. Sunny rooms with private baths. Best southern food. One block from St. Barnabas' Episcopal Church. For rates write, SOUTHERN TEA ROOM, 130 N. Clara Ave., DeLand, Fla.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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APPEALS

ALL SAINTS' CHURCH, THE ONLY EPISCOPAL church in the vast tenement district of New York's lower East Side, can meet all the general expenses of its work on an income of \$5.00 a day. If you think our Church has a work to do in such a neighborhood, will you not designate a day and contribute that amount? REV. HARRISON ROCKWELL, 292 Henry St., New York.

FORMER COLLEGE PROFESSOR READY for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of LIVING CHURCH, Milwaukee, Wis.

PHONOGRAPH RECORDS WANTED IN A mission church in the west. Practical use of them guaranteed. Will pay carriage charges. S-713, care of LIVING CHURCH, Milwaukee, Wis.

NOTICE

BRENT HOUSE, 5540 WOODLAWN AVE., Chicago, Ill., Conference and Institute center for Church Leaders. For information, apply to Mrs. GEORGE BILLER.

MISCELLANEOUS

CHRISTMAS CRIB SETS DESIGNED AND executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y. Polychromed in the manner of the 13th century. For church, Sunday school, and home. Prices: \$20 to \$40 per set of fourteen figures, according to size. Groups consisting of three figures each sold separately at \$5.00 to \$10, according to size.

MONEY FOR CHRISTMAS—SEARCH YOUR old trunks and send all old envelopes used before 1880. Highest prices paid. GEORGE HAKES, 290 Broadway, New York.

OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, Urbanna, Virginia. Two lbs. each, \$1.00; 15 cts. postage, money with order. Reference: Bank of Middlesex, Urbanna, Va. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

SHAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Increase your knowledge! Educational, instructive, entertaining. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

SOLD BY A SHUT-IN. I TAKE SUBSCRIPTIONS for all magazines published at publishers' rates or less. EDWARD P. BROXTON, Hepzibah, Ga.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

RETREATS

ADVENT RETREAT FOR WOMEN, AT THE Church of St. Mary the Virgin, New York City, Wednesday, December 2d. Conductor: the Rev. Granville M. Williams, S.S.J.E. Timetable: Mass, 8 A.M. Meditations, 10, 12, 2, and 4. Benediction, 5. Luncheon will be served. Address, SISTER IN CHARGE, Mission House, 133 West 46th St., New York City.

QUIET AFTERNOON FOR SEMINARIANS and other young men interested in a vocation to the priesthood or the religious life, to be held at the Church of St. Mary the Virgin, New York City, Saturday, November 21st. Conductor: the Rev. Granville M. Williams, S.S.J.E. Timetable: Meditations, 3, 5 and 8. A supper will be served. Address, GUESTMASTER, 144 West 47th St., New York City.

NEWS IN BRIEF

GEORGIA—The first Teaching Mission on the Great Commission to be held in the country opened at St. John's Church, Savannah, in the morning of All Saints' Day, November 1st, with the Rev. R. Bland Mitchell of Birmingham, Ala., as missionary, and in the afternoon at St. Michael and All Angels' Church, the Rev. Joseph Burton, O.H.C., conducting.

INDIANAPOLIS—The Rt. Rev. Robert E. Campbell, O.H.C., made a four-day visitation in the diocese of Indianapolis recently. He addressed three district conferences of the House of Churchwomen on October 22d, 23d, and 24th in various parts of the diocese. On Sunday, the 25th, he preached at the Church of the Advent, Indianapolis, and addressed a meeting at Christ Church in the evening.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HB mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
11:00 A.M. Solemn Mass and Sermon.
8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Benediction,
7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass, 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Cathedral of St. John the Divine,
New York City
Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer,
(choral except Monday and Saturday), 5:00 P.M.

Church of St. Mary the Virgin, New York
46th Street, between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers and Benediction (Rector), 8.
Week day Masses, 7, 8 and 9:30.

CHURCH SERVICES—Continued

New York

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noontday Services Daily (except Saturday), 12:20.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
Rev. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
Rev. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, for Children at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matsins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KFPY, SPOKANE, WASHINGTON, 1340 kilocycles (228.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (350 meters). Grace Cathedral. Morning service first and third Sunday, 11:00 A.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Longmans, Green & Co., 55 Fifth Ave., New York City.

The Sociology of City Life. By Niles Carpenter. \$3.90.

The Macmillan Co., 60 Fifth Ave., New York City.

A History of the United States Since the Civil War. By Ellis Paxson Oberholtzer. In Five Volumes. Volume IV: 1878-1888. \$5.25.

The University of North Carolina Press, Chapel Hill, N. C.

Intelligence in Politics. An Approach to Social Problems. By Paul W. Ward. \$1.50.

W. A. Wilde Co., 131 Clarendon St., Boston, Mass.

A Daily Digest of the Sunday School Lessons for 1932. By Amos R. Wells, Litt.D., LL.D. Paper, 35 cts. Leather, 50 cts.

Bible Sayings. By Amos R. Wells. \$1.00.

Select Notes on the International Sunday School Lessons. By Amos R. Wells, Litt.D., LL.D. Improved Uniform Series: Course for 1932. \$1.90.

The Devotional Year-Book. By Amos R. Wells. \$2.50.

Through the Bible in a Year. A Course in Bible Reading. By Amos R. Wells. \$1.00.

Benjizer Bros., 36-38 Barclay St., New York City.

The Living Voice. By Agnes Blundell. \$2.00.

The Viking Press, 18 E. 48th St., New York City.

Our Lawless Police. By Ernest Jerome Hopkins. Foreword by Zechariah Chafee, Jr. \$3.00.

PAPER-COVERED BOOKS

Christian Board of Publication, Beaumont and Pine Sts., St. Louis, Mo.

The Primary Superintendent's Manual. Prepared by Mildred J. McArdle. \$1.00.

The Falconer Company, Falconer Bldg., Baltimore, Md.

Modern Italian Culture. Translations of Italian Essays, etc. By Florence Trail.

A. R. Mowbray & Co., Ltd., 28 Margaret St., London, W. 1, England.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis., American Agents.

A Guide for Advent and Christmastide. By the Rev. G. P. Trevelyan, M.A. With a Preface by the Bishop of Salisbury. Boards, \$1.00.

Christmas to Candlemas. A Book of Verses and Stories about the Joyful Forty Days. By Alick Bouquet. With Illustrations by Dorothy I. Adamson. \$1.00.

The Faith Press, Ltd., 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis., American Agents.

Health and Religion. By the Very Rev. Claude O'Flaherty, M.C., Ch.B., Edin. With a Foreword by the Late Lord Bishop of Edinburgh. Paper, 60 cts.; Cloth, \$1.00.

FR. SPENCE BURTON CONCLUDES MILWAUKEE MISSION

MILWAUKEE—Preaching to large congregations on the subject, Christ the King, the Rev. Spence Burton, superior of the Society of St. John the Evangelist, has concluded a ten days' preaching mission in All Saints' Cathedral, this city. Four Masses were celebrated daily and a large number of communions made. A mission for children was conducted every afternoon at 4 o'clock by the Rev. Ernest Banner, novice, S.S.J.E. The average attendance at the children's daily Mass at 7:30 was twenty, many of the children coming long distances in order to be present.

The formal closing of the mission on All Saints' Day was marked by a corporate Communion of the congregation and a full church at the solemn High Mass. The Mass was sung by the Very Rev. Archie I. Drake, dean of the Cathedral, assisted by the Rev. E. H. Creviston of the Cathedral staff as deacon, and the Rev. Fr. Banner as sub-deacon. Russell Walton acted as master of ceremonies. The Rt. Rev. W. W. Webb, D.D., Bishop of the diocese, pontificated. The Rev. W. K. Morley, Jr., city missionary and recently appointed minor canon of the Cathedral, acted as chaplain to the Bishop. The sermon was preached by Fr. Burton.

BOONE LIBRARY IN CHINA NOW TEMPORARY HOSPITAL

WUCHANG, CHINA—Boone Library in Wuchang, China, is adding a new and different chapter to its history. It has been in use as a temporary hospital ward for the more serious cases of contagious diseases—typhoid, cholera, dysentery—among the flood refugees in the refugee camp at Boone.

Samuel L. L. Seng, the librarian, known to many people in the United States, writes on September 29th:

"Two or three deaths daily are the average number in the library. Today there were four. It is mighty fortunate for these pitiable folks to be under the care and treatment of trained doctors and nurses. I think it would please the donor of the hall, Miss Stokes, and certainly the founder, Miss Wood, who sympathized with the poor and suffering, if they knew that the library is being used in this way.

"Mr. Kemp and other members of our staff have tried their utmost to cope with the situation. What most worries our government and our friends who are helping us is how to face the winter when the extreme cold weather comes. How to feed and clothe them will be the thorny problems for these kind-hearted people to solve, as many of the refugees have been made homeless and cannot return to their land even if their farming districts are now dried. Their houses have been washed away, their cattle drowned, their plowing implements destroyed. So Wuchang is congested with thousand of these forlorn and wretched people. Fifteen of the twenty-three provinces of the whole country are affected."

A postscript adds that the refugees were to begin to move out from the Boone camp the first of October.

Mr. Seng himself had only recently recovered from an illness. Added to the difficulties of the flood is the fact that he was short of teaching staff for the library school, of which he is director, the new class had arrived, and the heavy responsibility was keeping him awake at night.

England, as Other Nations, Living Beyond Income, Says Archbishop Lang

Churchmen Must Realize Responsibilities and Forget Party—Old Cathedral Repaired

(The Living Church News Bureau)
London, October 23, 1931

CHURCHMEN ARE NOT, AS A RULE, unduly concerned with party politics, but in the grave crisis through which our country is now passing it is only natural that they should realize their duty in the coming general election. A helpful lead was given by the Archbishop of Canterbury in his address at the diocesan conference on Monday. Dr. Lang said that the malady, which some at least discerned some time ago, was that we were living beyond our income. We were spending, often upon most admirable objects concerning the welfare of our people, more than as a nation we were earning. We were drifting into the position of living, not only upon capital, but upon borrowed capital. Suddenly, at the end of August, the gravity of the situation was made plain.

Quite apart from all considerations of party, said the Primate, we should pay our tribute to the conspicuous courage of the Prime Minister and those who stood by him, refused to be deceived, faced the facts, and determined upon an immediate and most drastic effort to meet the situation that had arisen. It was difficult now to realize what the position might have been if that courageous action had not been taken.

We were not yet out of the danger, continued Dr. Lang. There was still much to be done to recover our health. Our credit as a nation, asserted for the moment, had to be stabilized and secured. It was very difficult, he confessed it for himself, for the ordinary man to understand those complicated questions of exchanges and the balance of trade, and just because the difficulties were so great

and so hard to understand, we must fall back upon a policy of trust. We must find the men whom we could trust to see this country through those difficulties. That was the issue in this election. We had to see that those on whom the government of this country rested were men who would not be afraid to speak the truth and to tell the people things that might be unpopular and disagreeable; men who could be trusted not to look upon some vague and uncertain future, but to deal forcibly and courageously with the immediate issues.

CHICHESTER CATHEDRAL UNDER REPAIR

Substantial progress has been made in the restoration of Chichester Cathedral. The repair of the south clerestory of the nave is practically finished, and effort is now concentrated on the restoration of the south transept and its great window.

Chichester Cathedral has passed through many and great perils, and its having been preserved to our day in form and substance as it left the last generation of medieval builders is little short of a miracle or a chapter of romance. It is one of the Cathedrals of the old foundation, and was never under the rule of a monastic body. As with Salisbury and Old Sarum, it represents a see which had an older Cathedral—at Selsey, now under the sea—and its foundation in the heart of Chichester is due to the last Saxon bishop, Stigand (1070-1087); but the great task of building the Cathedral was reserved for his successor, Ralph de Luffa (1091-1123), whose work in the main has survived until now. It has survived earthquakes, two destructive fires, the wrecking by Waller, and the parliamentary soldiers in 1642, eighteenth century neglect, the southwesterly storms of eight and one-half centuries, and the terrific shock of the collapse of the central tower and spire in 1861—due not to faults in the first work, but to unwise and careless later tampering with the great piers.

Under the late Sir Gilbert Scott, the tower and its spire rose again from their ruins, and the damage to the parts adjacent was skilfully made good. Scars were healed, but such a violent shock must needs leave permanent injury behind, and the abnormally violent gales of the winter of 1929-30 brought some of the hidden defects to light. The repair of the south clerestory of the nave involved much anxious consideration.

NEWS BRIEFS

The new retreat house near the historic Jordans meeting house at Whan Cross, near Seer Green, Buckinghamshire, was dedicated last Saturday by the Bishop of Buckingham. An old farmhouse and outbuildings have been converted through the generosity of an anonymous woman. The retreat house is miles from a high road, and is approached only by a narrow lane and a field path. Nearby is a large tithe barn, over three hundred years old, which the parishioners have asked the Bishop to turn into a church.

The Rev. John Daughlish, rector of Lymptone, Devon, since 1924, has been elected Bishop of Nassau, in succession to Dr. Roscow Shelden, who resigned three months ago. Mr. Daughlish graduated from St. John's College, Oxford, in 1900, and was ordained in 1902. He served as a chaplain in the royal navy from 1905 to 1924. The appointment is of course subject to confirmation by the bishops of the Province of the West Indies.

The standing committee of the Church Assembly has agreed, after careful consideration, to advise the Assembly that the autumn session should be cancelled, and to adjourn until February 1st.

GEORGE PARSONS.

IN THE city hall in Osaka, Japan, there was a gathering of all Christians, and those who had been Christians for more than forty years were asked to stand; there were sixty-seven. Sixteen had been Christian for fifty years or more. One of our Churchmen was baptized fifty-six years ago. Bishop Naide, the Bishop of Osaka, was baptized forty-five years ago.



THE NEW CHURCH, PARISH HOUSE, AND RECTORY AT WISCONSIN RAPIDS, WIS.

(See *The Living Church* of October 24th.)

The Church of St. John the Evangelist occupies a commanding site overlooking the city and the Wisconsin River. To the right of the main entrance is the rustic cross bearing on one arm the name of the rector and on the other the time of services. The only piece salvaged from the fire which destroyed the former church was a carved eagle memorial, which now stands at the right front of the building.

Bishop Manning Dedicates Memorial Altar In Trinity Mission House, New York City

Diocesan Was Former Rector of
the Parish — Woman's Auxiliary
News

The Living Church News Bureau
New York, November 7, 1931

THE RT. REV. DR. WILLIAM T. MANNING, Bishop of New York, and for thirteen years rector of Trinity parish, officiated on the morning of All Souls' Day, Monday, November 2d, at the dedication of a memorial altar in Trinity Mission House, 211 Fulton street. The rector of

Armstrong, daughter of the architect of the church chancel, was presented last Sunday. Its dedication will take place within a few weeks. This altar has been placed at the end of the north aisle to form a chapel for the week-day services. It is of interest to learn that the daily Eucharist there (8:30 each morning) is receiving such support from the congregation as to insure its continuance.

WOMAN'S AUXILIARY ITEMS

Tuesday, December 1st, is a day to be set apart on one's engagement list by every

Colmore of Porto Rico, Bishop Littell of Honolulu, and Bishop Schmuck of Wyoming.

MORE FREQUENT EUCHARISTS

One of the clergy present at the Lake Mahopac Conference of 1930 made a memorable plea in favor of more frequent celebrations of the Holy Communion in our parish churches. He stated that it is regrettable that such a policy should be a party tag, as though only Anglo-Catholics value the Blessed Sacrament. Of course, that is not true; and it is gratifying to note that the daily celebration is less and less restricted to parishes of a certain standard. St. Thomas' Church has maintained this schedule for some time; I have mentioned above the daily service successfully maintained at the Ascension. And now Grace Church is feeling out the wishes of its people and the needs of its neighborhood by inaugurating a Wednesday morning Eucharist at 8 o'clock, a schedule which will be extended if the response permits.

CHAPEL OF THE INTERCESSION BOOK

The Chapel of the Intercession, Trinity parish, located at Broadway and 155th street, is well enough known to local Churchmen to need no description here. That that which is beautiful and impressive to the onlooker is also a well-nigh perfect specimen of ecclesiastical architecture is learned from the excellent book, recently published, describing this church. It is a matter of satisfaction that Dean Gates of the Cathedral has written and compiled this. He was the vicar of Intercession congregation at the time the new chapel was built. The book's value is enhanced with thirty-four full-page illustrations. It is procurable for \$1.00 from Trinity Parish Office, 72 Wall street.

PAROCHIAL ITEMS

Bishop Manning delivered the invocation at the exercises on Thursday afternoon of this week when the new 12-story home of the New York Chapter of the American Red Cross, Lexington avenue and 38th street, was formally dedicated.

Bishop Johnson of Colorado is to preach at the Church of the Incarnation tomorrow morning, and during the coming week to conduct a parochial mission at the Chapel of the Incarnation in East 31st street.

Canon T. Guy Rogers of Birmingham, England, is to preach at both services in Grace Church on Sunday, the 15th.

The Rev. Dr. Karl Reiland, rector of St. George's, Stuyvesant square, last Sunday morning dedicated a window placed above the altar in the Centennial Chapel of the church, and which has been given by Mrs. Robert Brace in memory of her parents, Mr. and Mrs. Augustus Lord Hyde, and of Samuel Henry St. John, her grandfather, who was a vestryman there.

St. Hilda Guild announces that its eighteenth annual exhibition of vestments and other products of its workers will be held on November 18th to the 21st at the Guild rooms, 131 East 47th street.

At the Church of the Transfiguration on All Saints' Day there will be dedicated by the rector, the Rev. Dr. Randolph Ray, a statue of St. Raphael the Archangel. This figure, which has been executed in wood and beautifully polychromed, stands in a niche at the entrance to the mortuary chapel of St. Joseph of Arimathea, and is a memorial to Robert W. Candler, vestryman of the church, who died in August, 1930.

HARRISON ROCKWELL.



Wurts Brothers, General Photographers.

F. de Lancey Robinson, Architect.

ALTAR AND TRIPTYCH IN TRINITY PARISH CHAPEL

Erected to the memory of Francis Treman King, prominent parishioner of Old Trinity, these memorials in St. Christopher's Chapel, Trinity parish mission house, were consecrated November 2d by Bishop Manning.

Trinity parish, the Rev. Dr. C. R. Stetson, was celebrant at the Eucharist.

This altar was given in memory of Francis Treman King, sometime a communicant of Trinity Church and a devoted worker at the mission house. The architect is F. deLancey Robinson. The oak reredos has in its central panel a carving of the Presentation of Christ in the Temple; the left wing of the triptych is a painting of St. Christopher, the patron of the mission house chapel, and on the other one of St. Francis of Assisi. These paintings were executed by Sister Mary Veronica of the Community of St. Mary at Peekskill.

NEW ALTAR FOR THE CHURCH OF THE ASCENSION

Another altar has been added in this All Saints'-tide to a second local parish. At the Church of the Ascension, Fifth avenue and Tenth street, where the Rev. Dr. Aldrich has instituted a daily Eucharist, an altar, designed by Helen Maitland

woman of the diocese. On that morning at 10:30 o'clock at the Cathedral, the Advent meeting of the Woman's Auxiliary will begin with a celebration of the Holy Communion. Bishop Manning will be the celebrant; and the Bishop of Lexington, the Rt. Rev. Dr. H. P. Almon Abbott, will be the preacher. Following the box luncheon in the undercroft of Synod Hall, Bishop Manning will preside at a meeting at which the speakers will be Bishop Littell of Honolulu and Bishop Creighton, executive secretary of the Domestic Missions Department.

On Monday, November 9th, what is titled a "missionary luncheon" will be given at the Fifth Avenue Hotel in honor of several of the workers in the foreign field who are now in New York, following General Convention sessions. The guests include Bishop McKim of North Tokyo, Bishop Huntington of Anking, Bishop Campbell of Liberia, Bishop Binsted of Tohoku, Bishop Nichols of Kyoto, Bishop

Woman's Auxiliary of Massachusetts Celebrates Fifty-fourth Anniversary

Bishops Barnwell and Littell Present Views On Missionary Work—Dean Sturges Honored

The Living Church News Bureau
Boston, November 7, 1931

AT THE FIFTY-FOURTH ANNIVERSARY of the Massachusetts branch of the Woman's Auxiliary on Wednesday the Rt. Rev. Dr. William Lawrence, retired, was the celebrant and the Rt. Rev. Dr. Henry Knox Sherrill the preacher, who in his sermon emphasized the extra-parochial outlook of the women of the diocese. At the short Service of Remembrance, there was special commemoration of Miss Abby Loring of Trinity and Mrs. H. S. Macomber, long associated with St. Paul's Church, Brookline. The noonday meeting in St. Andrew's Hall was presided over by Miss Eva D. Corey, president. Three speakers were heard in sequence to Miss Corey: Miss Katharine Grammer, worker with college students; Mrs. Paul Wakefield, secretary for the work with foreign students; Miss Miriam Van Waters, now in charge of Juvenile Delinquency Research for the Harvard University Crime Survey after having finished her work as consultant on the National Commission of Law Observance and Enforcement.

The Rt. Rev. Dr. Samuel G. Babcock presided at the afternoon meeting in Trinity Church when Bishop Barnwell of Idaho and Bishop Littell of Honolulu gave two missionary addresses. Bishop Barnwell, in a verbal picture of the sweep of the pioneers to the westward and the tardy following of the Church, explained the reason for the number of aided dioceses and missionary districts, making clear the present position in that great tract between the Rockies and the Sierra Nevada where the Church now has a first and a last chance at the last of the frontiers. Bishop Littell presented the Hawaiian Islands as a fulcrum from which radiates already a great influence and uplift to the further shores of the Pacific through the work of men trained in Honolulu and returning to work among their parent peoples. The reception and tea with which the afternoon drew to a close in St. Andrew's Hall enabled representatives from the furthest corners of the diocese to greet informally the Bishops and the guest speakers for this important day in the life of the women of the diocese.

DEAN STURGES COMPLETES FIVE YEARS IN OFFICE

Tribute has been paid the Very Rev. Philemon F. Sturges, dean of the Cathedral Church of St. Paul, as an observance of his completed five years in office. A supper in the Cathedral crypt on October 28th was given in his honor by laymen of the church. The thought of an older day of two hundred years ago was introduced by Col. Hugh Ogden of the Cathedral chapter when he read aloud from a ponderous Oxford manuscript setting forth the duties of deans in general. Bishop Lawrence and Bishop Sherrill, prevented from attending, sent letters of felicitation.

The observance of the fifth anniversary of the dean's installation was concluded

last Sunday when Dean Sturges officiated at five services and preached the morning sermon. The Rev. Dr. Edward T. Sullivan, "summer dean," who preached last Sunday evening, paid tribute to the dean who, continuing that work instituted by Dean Rousmaniere, has carried the Cathedral forward in its course.

REV. C. E. HUDSON IS GUEST PREACHER IN CHURCH OF THE ADVENT

The Rev. Cyril E. Hudson, canon of St. Albans Cathedral, England, preached in the Church of the Advent last Sunday morning. Canon Hudson is in America to teach homiletics and religious education in the Berkeley Divinity School, New Haven, Conn., and to conduct a seminar in the psychology of religion at Yale University during the first seminar of the present year. The canon said in the course

of his sermon that even the highest human life is essentially earthbound and sainthood is simply the exaltation of the natural gifts which all men possess. The saints themselves, he said, are the first to realize the great gulf that separates them from their goal, for their goal is nothing short of God.

FIFTIETH ANNIVERSARY OF ST. STEPHEN'S, LYNN

The fiftieth anniversary of St. Stephen's Church, Lynn, was marked on All Saints' and All Souls' Days. Archdeacon Dennen of Boston and the Rev. Dr. W. Appleton Lawrence of Providence, former rectors, made addresses at the dinner on Monday. On Sunday night, a tablet was dedicated in honor of Lieut.-Col. Charles Reddington Mudge who was killed at the Battle of Gettysburg, and of Fannie Olive Mudge who was the founder of St. Stephen's Church. A part of a sermon preached by the Rev. Dr. Hunting at the dedication of the church half a century ago was read at the Sunday morning service.

ETHEL M. ROBERTS.

Religion to Play Large Part in Future, Asserts Canon T. Guy Rogers at Chicago

New Order Out of Present Chaos Will Come—W. T. S. Holds Memorial Services for Dr. DeWitt

The Living Church News Bureau
Chicago, November 7, 1931

THE CHURCH HAS A GREAT OPPORTUNITY before her during the next fifty years as a result of the present world economic upheaval, Canon T. Guy Rogers, chaplain to King George and rector of Birmingham, England, said upon his arrival in Chicago Wednesday to fill several speaking engagements.

A new order will come out of the present situation, Canon Rogers believes, and he says it is doubtful whether it will be an order built upon capitalism or upon Soviet communism.

"I would not say that capitalism is on its last legs," he added, "but I believe the present system must be altered so as to effect a larger distribution of wealth and to insure happiness for all."

The Church has been the victim of a "war weariness" since 1918, the visitor believes. He holds, however, that as a result of the present depression, religion will play a larger part in the lives of individuals and nations. A reapplication of the principles laid down in the Sermon on the Mount will come, he said.

Canon Rogers is a warm defender of the English dole system which he says Americans do not understand. Until after the war, he stated, the system worked admirably and only because of the tremendous unemployment problem created by the war has it broken down temporarily. He believes a readjustment will be made and that the insurance plan will again be in force.

The overwhelming victory for the MacDonald coalition ticket in Great Britain was termed by Canon Rogers as a "dangerous" majority. He said some six million voters have virtually no representation in Parliament as a result of it and believes the combination will not last long. The outcome of the election was due largely to Ramsay MacDonald's personality, he stated, and also to patriotism and fear.

Canon Rogers preaches at St. Luke's Church, Evanston, tomorrow morning; at the Sunday Evening Club tomorrow night, and next week he will be one of the principal speakers before the conference of the World Alliance for Friendship between the Churches at the Palmer House. His chief aims in coming to the United States, he said, are friendship between the Nations and between the Churches. He sees little opportunity for reunion between the Anglican and Roman Churches; rather he said the Church should work toward reunion with the Protestant Churches.

CROSSES OF HONOR AWARDED

Twelve Church men and women—two bishops, six priests, and four laywomen—were honored Monday night at the Church of the Advent when the annual awards of the Cross of Honor were announced by the Order of Sangreal. The Rev. Irwin St. John Tucker, grandmaster of the order, announced the awards.

Those to receive the Cross of Honor were listed in THE LIVING CHURCH of November 7th. Those receiving merit awards are:

For faithful service in tasks of administration:
Burton Mansfield, of New Haven, diocese of Connecticut.

Harper Sibley, of Rochester, diocese of Western New York.

Lewis B. Franklin, treasurer and vice-president of the National Council; diocese of Long Island.

ZeBarney T. Phillips, priest; diocese of Washington; president of the House of Deputies of the General Convention.

For sacrificial service in rural mission fields:
Frederick C. Ransier, priest, of Copenhagen, diocese of Central New York.

William Poyseor, priest, archdeacon of the diocese of Marquette.

C. C. Burke, priest, of Marianna, diocese of Arkansas.

Margaret Blakey, deaconess, diocese of Sacramento.

For zeal in work among young people:

Arthur C. Cummings, priest; Richmond Hill, N. Y., diocese of Long Island.

Theodore S. Will, priest; archdeacon of the diocese of Lexington, N. Y.

Willis P. Gerhart, priest; Church of the Heavenly Rest, Abilene, in the diocese of North Texas.

Charles Wetzel, layman, of Quincy, in the diocese of Quincy, Ill.

Hunter Lewis, priest; college chaplain at the University of New Mexico, Mesilla Park, New Mexico.

For loving service to the sick and afflicted:
Philip J. Jensen, priest, of Baltimore, diocese of Maryland.

Sara de Salinas, in the diocese of Mexico, district of Nopala.

For service among the Foreign-born:

J. R. Jenkins, priest, archdeacon of Arizona, for work among the Mexicans.

For service among the Indians:

Neville Joyner, priest; Pine Ridge agency, South Dakota.
Miss Adeline Ross, district of Wyoming.

For service among the Negroes:

Cyril E. Bentley, priest of the diocese of Atlanta.

Blaine B. Coles, chancellor of the diocese of Oregon.

Antoinette Martina Demby, of the colored convocation, diocese of Arkansas.

For philanthropy:

John D. Letcher, diocese of Southwestern Virginia.

Bolton Smith, of Memphis, diocese of Tennessee.

Clarence D. Cochrane, Cathedral parish, Davenport, Iowa.

For long and zealous devotion:

Robert B. Drane, priest, of St. Paul's Church, Edenton, N. C., diocese of East Carolina.

Edward J. Houghton, priest; archdeacon of Springfield, Ill.

Mrs. George W. Peterkin, widow of the first Bishop of West Virginia.

Delight Schafer, of Dallas, Texas; diocese of Dallas.

For service through the Church Periodical Club:

Delia J. Desel, Holy Trinity Mission, Dickinson, Texas; diocese of Texas.

For service through the Church Mission of Help:

Frances T. Robinson, of Lake Forest, Ill., diocese of Chicago.

For upholding the cause of learning and the social ideals of Christ:

Vida D. Scudder, professor of literature, Wellesley College, diocese of Massachusetts.

HOLD MEMORIAL SERVICES FOR DR. DE WITT

The life and work of the late Very Rev. William Converse DeWitt, S.T.D., former president and dean of the Western Theological Seminary, were memorialized at impressive services held in the Anderson Chapel of the seminary, Monday afternoon.

Dr. DeWitt, who died September 27th at Pasadena, Calif., was eulogized as a wise leader, counsellor, and friend, by Angus S. Hibbard, vice-president of the seminary board of trustees and a close personal friend of the late dean.

The Rev. James E. Foster, rector of Christ Church, Gary, Ind., preached the memorial sermon. He also cited Dr. DeWitt's influence upon life of the seminary and his part in the upbuilding of that institution.

Bishop Stewart and Dean Grant were others who paid tribute. "The diocese mourns the loss of one of its most distinguished and most valuable clergy," said the Bishop in his comment.

TRINITY CHOIR CELEBRATES

Trinity Church choir, Chicago, celebrated the fortieth anniversary of its founding last Sunday, with many of the old parishioners in the congregation. The Rev. John' R. Pickells, present rector, preached.

A special musical program had been arranged by James F. Miller, present organist and choirmaster. Mr. Miller was one of the early members of the choir. One of the original forty choristers and still in the choir is Robert Lipsey.

The choir was started in a back room of the parish house, which still stands. The Rev. John Rouse was rector of Trinity at the time. The parish was then one of the outstanding churches in the city. John

Hughes was the choirmaster and George G. Emerson the organist of the first choir.

FORTY-NINTH ANNIVERSARY OF ALL SAINTS' CHOIR, RAVENSWOOD

The celebration of the forty-ninth anniversary of the choir of All Saints' Church, Ravenswood, was another event of the week. The Old Timers' Club of the parish recalled the days when a special train was chartered to take a party from the city to Ravenswood for the opening of the new mission there.

The Very Rev. E. J. M. Nutter, dean of Nashotah Seminary, was the speaker. Among the former choristers at All Saints' are: E. K. Howard, expert on the Chicago Board of Trade; Dr. C. E. Allum, noted organist; Harvey Bruce, teacher in the Chicago public schools for thirty-one years; Fred T. Morris and eight sons; James Crowder, charter member of the choir; J. R. S. Crowder, active in the choir for thirty-four years; the Rev. Edward S. White, rector Church of the Redeemer, and the Rev. J. H. Dennis, Holy Apostles' Church.

DR. PHILLIPS IN CHICAGO

The Rev. Dr. ZeBarney T. Phillips, president of the recent House of Deputies at General Convention and chaplain of the U. S. Senate, arrived in Chicago Monday

to give a two weeks' course of lectures at the Western Theological Seminary.

The tide has turned with regard to a restoration of confidence in the business world, Dr. Phillips said. Just before leaving Washington, he conferred with President Hoover relative to the designation of November 8th as a Day of Prayer and Penitence, as suggested by General Convention.

Dr. Phillips was pleased particularly with the new buildings of the seminary. He and Mrs. Phillips are to be guests of honor at a reception and dinner given by the faculty and trustees of the seminary the evening of November 12th.

NEWS NOTES

A new mission, to be known as St. Luke's, has been organized at Watseka, Iroquois County, as a result of the work there of Archdeacon W. H. Ziegler. It has twelve communicant members. A. T. Murphy is the treasurer of the finance committee.

A united spiritual program is being staged in Glen Ellyn from November 1st to December 6th. Each church is having an independent program but they are timed together so as to make the work city-wide. St. Mark's Church, the Rev. Gowan C. Williams, rector, is coöperating, with special designations for each Sunday.

Domestic and Foreign Missionary Work Discussed at Pennsylvania Conferences

Religious Misbeliefs Common to All Fields—Lay Cornerstone For Church in Philadelphia

The Living Church News Bureau
Philadelphia, November 7, 1931}

TWO CONFERENCES, ONE FOR THE CLERGY and the other for laymen of the diocese of Pennsylvania, were held at the Church Farm School from October 29th to 31st. One hundred and forty clergymen were present, with 75 laymen, making a total of 215, the largest attendance on record since these conferences were started three years ago.

The Rt. Rev. Dr. Francis M. Taitt, Bishop of the diocese, made an address of welcome at both conferences. The program for each day began with a celebration of the Holy Communion at 7:30 in the morning, and ended with compline at 10 each evening.

Missionary work at home and abroad was discussed from many angles during the interesting addresses, which were followed by questions from the floor. The Rt. Rev. Dr. S. Harrington Littell, Bishop of Honolulu, and the Rev. Charles F. Collett, secretary of the Field Department of the National Council, spoke on the missionary program of the general Church, and difficulties met in impressing the people with religion.

Typical pieces of missionary work within the diocese were described by the Rev. W. Fred Allen and Dr. William H. Jefferys of the City Mission; the Rev. Albert W. Eastburn, rector of St. Barnabas' Church, Kensington; and George W. Wilkins, superintendent of the Galilee Mission.

Dr. Jefferys described the work being done by specialized clergy of the City Mission. One clergyman, for instance, knows modern penology and the psychology of the inmates of our prisons and peniten-

tiaries; another knows the psychology of the insane and how religion may be gotten across to the insane mind; and so on.

Other speakers at the conferences were the Rev. Dr. John Mockridge, the Rev. Malcolm E. Peabody, the Rev. Dr. Charles W. Schreiner, Edward H. Bonsall, Reynolds D. Brown, and C. Fenno Hoffman.

CORNERSTONE LAID FOR
NEW PHILADELPHIA CHURCH

Bishop Taitt officiated at the laying of the cornerstone of the new Church of the Messiah, All Saints' Day afternoon. The site is at the intersection of Roosevelt boulevard and Large street.

The new building is being erected of Chestnut Hill stone, two stories, with a belfry. Memorial windows and chancel furnishings from the old Messiah Church will be installed in the upper floor, which is to be used as the chapel. The basement will be used for a parish house.

It is now the plan to dedicate the new church when occupied next Easter. On the occasion of this service, the merger of St. Matthew's mission with the old Messiah parish will become into effect, and the work then be known as the Church of the Messiah.

MEETING OF NORTH PHILADELPHIA
CONVOCAION

A meeting of the convocation of North Philadelphia was held at the Church of the Advocate on Tuesday, October 13th, with the Rev. Norman Van Pelt Levis presiding.

The Rev. Percy G. Hall, rector of St. Paul's, Aramingo, was elected secretary of the convocation to fill the vacancy caused by the resignation of the Rev. Frederick B. Halsey. Addresses were made by the Rev. Allen R. Van Meter, executive secretary of the diocese; the Rev. A. J. Arkin, rector of St. George's; the Rev. A. W. Eastburn of St. Barnabas' Church;

the Rev. T. Leslie Gossling, the Ven. J. F. Bullitt, the Rev. H. H. Hudson, the Rev. J. N. Deaver, the Rev. A. C. Carty, and the Rev. Warren M. Smaltz.

MISCELLANEOUS ITEMS

A dinner in honor of the new clergymen in the diocese of Pennsylvania was given by the Brotherhood of St. Andrew at the Penn-Athletic Club on Monday, November 2d.

The Church Women's Club of the diocese held a bazaar and supper on Wednesday and Thursday of this week in their club rooms adjoining St. James' Church. Part of the proceeds were given to a fund for the unemployed.

The Rev. Dr. William J. Cox celebrated his twentieth anniversary as rector of St. Andrew's Church, West Philadelphia, on All Saints' Day.

The Rev. Dr. Joseph Fort Newton will make an address before the Woman's Auxiliary on the annual devotional day, which will be held in St. James' Church on Tuesday, November 17th.

ELEANOR ROBERTS HOWES.

LONG ISLAND, NEW YORK CLERGY GET TOGETHER

(The Living Church News Bureau)
Brooklyn, N. Y., November 5, 1931

THE JOINT MEETING OF THE BROOKLYN Clerical League and the Churchmen's Association of New York, held at the Fraternities Club in Manhattan last Monday, brought together for luncheon a number of the clergy of the two dioceses. Bishop Manning was prevented from attending, but sent cordial greetings. Bishop Stires was present, and so were the Suffragans of both dioceses, Bishops Lloyd, Gilbert, and Larned. Dean Robbins, as chairman of the program committee of the Manhattan organization, introduced the speakers. These were the five bishops just named, Bishop Littell of Honolulu, and the Rev. J. Clarence Jones, D.D., of Brooklyn.

These joint meetings, of which the one just held is the second, are generally conceded to be an excellent plan; it is now intended to have at least one such meeting annually.

QUEENS-NASSAU ARCHDEACONRY MEETS

The fall meeting of the archdeaconry of Queens and Nassau counties was held last Tuesday. For the first time in many years, the meeting was without the presence of the Ven. Roy F. Duffield, who has been archdeacon of this part of the diocese for twenty-one years. He is recovering from the serious illness which seized him last spring, but is not yet able to resume his duties. He expects to go to Florida where he will spend the winter in an effort to recuperate. The appointment of the Rev. Canon Rockland T. Homans to be acting archdeacon was confirmed by the archdeaconry. A special committee consisting of the Rev. Reginald H. Scott of Freeport, the Rev. Benjamin Mottram of College Point, Walter R. Marsh of Garden City, with the treasurer of the diocese *ex-officio*, was appointed to advise with the acting archdeacon.

NURSES TO HELP A MISSIONARY NURSE

Miss Elena Manjarrez of Mexico City was graduated from the School of Nursing of St. John's Hospital, Brooklyn, last spring, and soon afterward returned to Mexico to become supervisor of the new infirmary at Hooker School. The present senior class of nurses at St. John's are

giving a play in the auditorium of the nurses' residence to raise money to purchase further equipment for the Hooker School Infirmary.

MASONIC SUNDAY OBSERVED

In the Cathedral at Garden City, and in St. Paul's Church, Flatbush, as I mentioned in my previous letter, lodges of Masons attended service in a body last Sunday. St. George's, Brooklyn, was also the scene of a special service for Masons. Two lodges were present, and the rector, the Rev. Horace E. Clute, preached a sermon of special interest to Masons.

INDIAN BURIAL GROUND DEDICATED

It sounds rather late to be dedicating now the burial place of American Indians in a region where the last of them died long ago. But the facts are out of the ordinary. In the process of widening the Northern Boulevard, an important highway running from the Queensborough Bridge eastward through the northern part of Long Island, an Indian burying ground not far from Zion Church, Little Neck, had to be disturbed. The human remains were carefully removed, and reinterred in a plot in the cemetery in Zion Churchyard. This plot was dedicated by the rector, the Rev. Lester Leake Riley, on All Saints' Day.

NEW SCHEDULE AT ST. ALBAN'S

A change in the schedule of Sunday services has been put into effect at the Church of St. Alban the Martyr, St. Albans, L. I., the Rev. Harry J. Stretch, rector. As many parishes recognize the difficulties which this schedule is intended to overcome, the new arrangement is offered for the consideration of others: Holy Communion, 8 and 9:15; Church School, 10:20; Morning Prayer, 11. Two celebrations make it possible for parents with small children to communicate every Sunday if they wish; the 9:15 service provides for those who find 8 too early and 11 too late; children who attend church at 9:15 may go home after class; those who come first to the classes at 10:20 remain for church at 11 and are dismissed before the sermon. This provides a means for children and parents to be in church together.

MISCELLANEOUS ITEMS

The fifty-ninth anniversary of the Woman's Auxiliary in this diocese will be observed at St. Bartholomew's Church, Brooklyn, on Thursday, November 12th. Bishop Stires will celebrate Holy Communion and preach at 11 o'clock. At the afternoon session, speakers will be the Rt. Rev. John McKim, senior Bishop in Japan; Mrs. Grafton Burke of Hudson Stuck Memorial Hospital, Fort Yukon, Alaska; and Dr. Lewis B. Franklin, treasurer of the National Council.

An Advent retreat for women will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, December 5th. It will begin with Mass at 10 and will conclude with Benediction at 4. A period of four hours' quiet will be offered for men and boys on Saturday, December 12th, from 5 to 9 P.M., with three meditations.

The Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, will preach at St. Paul's, Flatbush, Sunday morning, November 20th.

CHAS. HENRY WEBB.

IN HIS ADDRESS to the domestic missions mass meeting in Denver, Bishop Cross, summarizing the many kinds of missionary work, mentioned "the all-too-limited mission to deaf people."

WASHINGTON NOTES

(The Living Church News Bureau)
Washington, D. C., October 31, 1931

OF VERY CONSIDERABLE INTEREST TO people resident in the capital and its neighborhood is the announcement of the beginning of construction of the new vestry house at historic Pohick Church on the Washington-Richmond highway, south of Alexandria, Va.

The cornerstone will be laid on November 20th by the Bishop and Bishop Coadjutor of Virginia, the Rt. Rev. Henry St. G. Tucker, D.D., and the Rt. Rev. F. D. Goodwin, D.D., respectively. Masonic ceremonies will be conducted by Washington Masonic Lodge No. 2 of Alexandria. The Governor of Virginia, the Hon. John Garland Pollard, whose ancestor, Thomas Pollard, was a member of the vestry of the parish for ten years, beginning in 1774, has signified his intention of attending the ceremony. Invitations have been issued to high government officials and a considerable attendance is expected. The plans for the vestry house were drawn more than a century ago but never put into execution.

On Sunday, October 25th, a window in St. Paul's Church, Rock Creek parish, which has been given by the Girls' Friendly Society of the church, was unveiled. The window bears the emblem of the society and is the work of Clement Heaton.

On All Saints' Day the Girls' Friendly of the diocese held its annual corporate Communion at the Cathedral.

A ceremony of unusual interest took place at the Cathedral on November 9th, when the fire department of the District of Columbia presented a stone to be built into the fabric of the south transept in memory of all members of the department who have sacrificed their lives in the discharge of their duty to the district. At least two hundred members of the department, with a band, were present. Bishop Freeman received and dedicated the stone. The gift of this stone follows by a few months a similar offering on the part of the Baltimore fire department, made through Canon J. W. Gummere of the Cathedral.

Widespread expressions of sympathy have been called forth by the illness of Mrs. Freeman, the wife of the Bishop. Mrs. Freeman's condition while not at this time critical was regarded as serious enough to warrant the doctor in ordering a complete rest for a period of a month. It is earnestly hoped that this rest will correct conditions which have caused anxiety and restore Mrs. Freeman to complete health.

In accordance with the action of General Convention, Sunday, November 8th, was observed at the Cathedral and elsewhere as a day of prayer and penitence and a call to faith that the way may be made plain out of the present conditions of distress and disturbance throughout the world. At Grace Church in Georgetown on this day was presented for the fourth consecutive year a service of patriotic and memorial character which had as its climax a pageant in which the flags of the nations were lowered before the Cross in token of allegiance to the supreme authority of Christ.

On Armistice Day, November 11th, in accordance with annual custom, a memorial and thanksgiving service was held beside the tomb of Woodrow Wilson. This service, the outgrowth of the pilgrimage up to the time of Mr. Wilson's death,

has been annually conducted by hundreds of his admirers to his home on S street. It is attended by large congregations made up of government officials, veterans, and private citizens. The service was broadcast as usual by a nation-wide hook-up of the stations on the Columbia Broadcasting system.

RAYMOND L. WOLVEN.

NEW PARISH HOUSE DEDICATED AT BROOKLYN HEIGHTS, N. Y.

NEW YORK—On Sunday, November 8th, the Rt. Rev. Ernest M. Stires, D.D., dedicated the new parish house of Grace Church, corner of Grace Court and Hicks street, Brooklyn Heights, New York City. The building was designed by Frank H. Hutton, architect, and was constructed by the firm of John H. Thatcher and Son, at a cost of about \$140,000.

The parish house was designed to be in harmony with the stately gothic church

Cut from a special block of stone imported for its delicate buff tint, the altar harmonizes with the work in the chancel and the large picture of the Transfiguration and frame which is above it. It is the gift to the church of the women of the Memorial Exchange. The design was made and given by the architect, Henry S. T. White, a vestryman of the parish. The chancel has been enlarged and refurnished by the Memorial Guild.

RHODE ISLAND CHURCH IS BENEFICIARY OF PARISHIONER

NEWPORT, R. I.—Under the will of the late Miss Mary A. Hazard, one of the oldest members of St. George's Church, Newport, the parish is the principal beneficiary. In addition to a gift of \$1,000 for the parish house and two memorial windows, the real estate of the deceased was bequeathed. The residue of the estate



GRACE CHURCH PARISH HOUSE, BROOKLYN HEIGHTS

building, erected in 1847 from the plans of the famous architect, Richard Upjohn, who likewise drew the plans for Old Trinity at the head of Wall street. A unique feature is the roof which has three different levels. The parapets have been protected by a metal barricade and the roofs will be used as a playground for small children. Adjacent to the lower roof is a sun room with large windows of vitaglass. This also will be used for children. The building is fireproof and completely modern in construction and equipment. The rector of Grace Church is the Rev. George P. Atwater, D.D., who is assisted by his son, the Rev. David T. Atwater. Wardens of the parish are George Hewlett and Robert L. Pierrepont. The vestrymen are John F. Talmage, J. V. B. Thayer, Charles J. Chapman, Charles E. Potts, E. Hubert Litchfield, Albert Van Wyck, and Thornton C Thayer.

OLD CONSECRATION CUSTOM REVIVED IN BALTIMORE SERVICE

BALTIMORE, Md.—The installation and consecration of the new "memorial altar of All Saints" and reredos by the Bishop of the diocese, the Rt. Rev. E. T. Helfenstein, D.D., on All Saints' Day in Memorial Church, Baltimore, recalls an old English custom of cutting the consecration mark immediately. After the Bishop made the sign of the cross, the cutter stepped forward and cut it in the exact place on the altar during the singing of a hymn. At the service eight children of different ages were taken in the procession and to the chancel as Children of Remembrance, living records of the event.

after the expiration of trust is left for permanent benefits and for the erection of buildings, with the stipulation that it shall not apply to running expenses. The testator expressed the wish that the property shall not be sold, but utilized for a parish house or for other purposes connected with the church. Miss Hazard was a distant cousin of the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D.

RHODE ISLAND PRIEST LAMENTS STATUS OF PRESIDING BISHOP

PROVIDENCE, R. I.—The Rev. Stanley C. Hughes, rector of Trinity Church, Newport, a deputy to the General Convention where he served on the committee concerned with the duties of the Presiding Bishop, told the clerical club that the office had been overburdened with administrative duties involving endless details and robbing the Primate of much of his spiritual opportunities. He deplored what he called the steady centralization of the American Church. Contrasting our system with the English, he said that the Archbishop of Canterbury was the spiritual leader rather than the business manager of his Church, and had jurisdiction and a see church, but the Presiding Bishop of the American Church was the head of a great business at 281 Fourth avenue without even a chapel of his own.

"This is a serious question, one of the most serious confronting the Church," Mr. Hughes declared, "and I hope that at the next Convention a change will be made. The committee in charge did not

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give the matter as mature deliberation as it should."

The Rev. Dr. W. Appleton Lawrence, rector of Grace Church, outlined the process of making the budget of the General Convention. He also showed pictures of scenes in and about Denver. The Rev. Arthur M. Aucock, D.D., rector of All Saints' Church, Providence, told of the general meetings and the social events of the Convention. The Very Rev. Francis J. M. Cotter, dean of the Cathedral of St. John, described the missionary spirit which he found at the Convention.

CONNECTICUT CHURCH PROFITS BY BIRTHDAY OFFERINGS

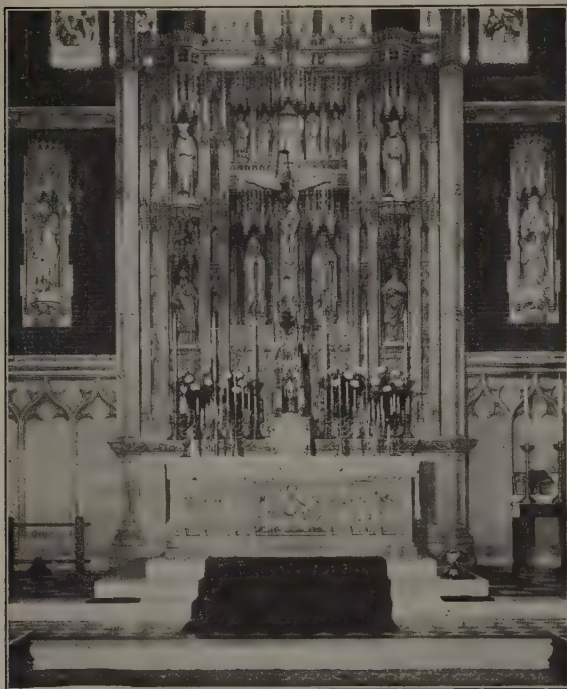
NEW HAVEN, CONN.—A tabernacle and throne for the high altar of Christ Church, New Haven, the result of the birthday offerings of parishioners during a period of eight years, was dedicated by the Rt.

TO CONSECRATE CONNECTICUT COADJUTOR ON DECEMBER 16TH

GREENWICH, CONN.—The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., has taken order for the consecration of the Rev. Dr. Frederick G. Budlong as Bishop Coadjutor of the diocese of Connecticut, in Christ Church, Greenwich, on Wednesday, December 16th, at 10:30 A.M.

Taking part in the consecration service will be the Presiding Bishop as consecrator, and the Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut, and the Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut as co-consecrators. The preacher will be the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., and the litanist the Rt. Rev. G. C. Stewart, D.D., Bishop of Chicago.

The epistle is to be read by the Bishop



AT CHRIST
CHURCH,
NEW HAVEN,
CONN.

The Tabernacle and Throne are the culmination of birthday offerings.

Photo by Creer.

Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, on All Saints' morning, November 1st. Bishop Colmore pontificated at the solemn High Mass and also preached.

Fees at baptisms, offerings at benediction, thank offerings, and gifts in memory of communicants of the parishioners have swelled the fund to \$1,315, which covers the expense, including that of a pedestal built behind the altar. After the children's window was placed in the church, their birthday offerings were designated for the tabernacle and throne. An oak case in which to keep the throne when not in use is in addition.

The tabernacle contains a steel safe to protect the Eucharist in case of fire. A crucifix reported to have been taken from an abbot's cell during the time of the Reformation is to be used in the throne during the service previous to benediction.

Mr. Robb, of the firm of Frohman, Robb & Little, drew the design and it was executed by Irving & Casson. The throne corresponds with the monstrance Mr. Robb designed for Christ Church some years ago.

of Massachusetts, the Rt. Rev. Henry Knox Sherrill, D.D., and the gospel by the Bishop of New York, the Rt. Rev. William T. Manning, D.D. The presenting bishops will be the Bishop of Ohio, the Rt. Rev. Warren L. Rogers, D.D., and Suffragan Bishop Charles K. Gilbert, D.D., of New York.

The attending presbyters selected are the Rev. Dr. Norman Hutton of Wellesley, Mass., and the Rev. C. Montgomery Budlong of Greenport, Long Island.

ACTIVITIES OF THE CHICAGO CATHOLIC CLUB

CHICAGO—The November meeting of the Catholic Club of Chicago was held at St. Chrysostom's Church on North Dearborn Street, the evening of the 12th. The Rev. John C. Evans, pastor of the parish, and the Rev. Geo. W. Ridgeway, priest in charge of Christ Church, River Forest, were speakers.

At the October meeting, held at the Church of Our Saviour, the speaker at the table was Fred Gordon Miner, of the Church of the Atonement, who spoke on the coming World's Fair. He is a com-

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"Altar Panels," by Jay G. Sigmund (60 cts.), just off the press. It tells the story of Jesus and is written by a true artist and lover of the beautiful. A book of poems is often the perfect gift.

For a most pleasing little gift there is offered a beautiful and dramatic telling of the Christmas story, "The Shepherd King," by Sophie Radford de Meissner (35 cts.). Line drawings bring out the pictorial charm of the story.

A fascinating biography, "The Great Saint of France," by Louis Foley (\$3.50), a story of the life and times of St. Martin of Tours, is recommended for the many who enjoy this type of book.

Two other biographies of particular interest to Church people are "Charles Lewis Slattery," by the Rev. Howard Chandler Robbins, D.D. (\$2.50), and "Life of Cardinal Newman," by Gaius Glenn Atkins (\$2.00). The autobiography of Dr. Barry will also be in great demand. It is entitled "Impressions and Opinions" (Probable price, \$2.50).

Dr. Oliver's latest novel, "Article Thirty-two" (\$2.50), is a story of action, love, and color. Grippingly interesting and illuminating.

For the history lover who has wondered about the people pictured in beautiful colors in stained glass windows and famous paintings, "Saints and Heroes of the Christian Church," by C. P. S. Clarke (\$2.40), will prove enlightening and fascinating reading.

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missioner of the Century of Progress Exposition, and took the place of Col. Robert I. Randolph, who was detained by illness. The Rev. Edward S. White, D.D., rector of the Church of the Redeemer, spoke on Catholic practice, emphasizing especially the need for social service, and the almost total lack of such effort among Catholic Churchmen.

HEAD OF PAWLING SCHOOL IS ORDAINED DEACON

PAWLING, N. Y.—After fifty years devoted to the education of boys in private schools of New York state, Dr. Frederick Luther Gamage, founder and headmaster of Pawling School, was today ordained to the diaconate, the first step in orders of priesthood in the Church. For many years, Dr. Gamage has acted as chaplain



DR. F. L. GAMAGE

Pawling School headmaster who on November 5th took deacon's orders.

to the school and preached under the permission of the Bishop, but because of a keen desire during the latter part of his life to celebrate Holy Communion and perform all the offices of the Church for his boys, he has decided to take full orders.

The Rt. Rev. A. Selden Lloyd, D.D., Suffragan Bishop of the diocese of New York, officiated at the ordination services which were held in the school chapel and marked this year's Founders' Day. Annually on November 5th, Pawling School honors its founders and benefactors: George Bywater Cluett, who in 1909 donated the main building named the Alfonso Rockwell Cluett Foundation in memory of his son, a former pupil of Dr. Gamage's; Thomas Simpson, a New York broker, who gave the land for the school; and Ganson Depew of Buffalo, a nephew of the late Chauncey Depew, who built the Ganson Goodyear Depew Chapel in 1926 as a memorial to his son.

During the day, eight newly completed murals in the chapel were blessed, which Dwight Bridge, a graduate of Pawling in 1914, painted and gave to the school in memory of Ganson Goodyear Depew, whose classmate he was.

In 1907, Dr. Gamage founded the Pawling School. This year, however, he relinquished certain executive duties to his son, Frederick L. Gamage, Jr., a graduate of Massachusetts Institute of Technology, who is now acting headmaster. Dr. Gamage plans to devote more time to personal contacts with the individual boys, of whom there are about 135 enrolled from all parts of the country.

CHURCH WEEKLIES CAMPAIGN SPONSORED BY KENTUCKY BOYS

HOPKINSVILLE, KY.—A club has been organized by the boys of Grace Church, Hopkinsville, Ky., under the leadership of the Rev. Charles E. Craik, Jr., rector, and has taken as its main object the securing of subscriptions for the four Church weeklies as outlined by the Brotherhood of St. Andrew. The organization is to be known as the George C. Abbutt Club in honor of the late rector of the parish.

The club is open to boys outside the church as well.

NEW JERSEY RECTOR SERVES SAME CHURCH 25 YEARS

MERCHANTVILLE, N. J.—The twenty-fifth anniversary of the rectorship of the Rev. Harold Morse was commemorated at Grace Church, Merchantville, on October 25th, the Rt. Rev. Paul Matthews, D.D., Bishop of the diocese, making the address. A feature of the day was the presence in the choir of several of those who were choristers at the time when the present rectorship began, with Miss Julia E. Williams, the former organist of many years' standing, at the organ.

The Rev. Mr. Morse was born in England, and educated in that country for the engineering profession. He took his theological course at Bexley Hall, previous to ordination to the priesthood in 1892 by the late Bishop Leonard of Ohio. He held previous charges in Cleveland, Chicago, and in the diocese of New York. He has been sent three times as a deputy to General Convention, and is a member of the standing committee; he was one of the founders of the Camden clericus, and has been constantly reelected, from the first, as its president.

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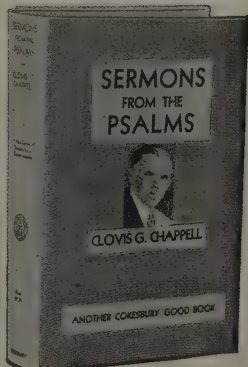
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CENTRAL ARIZONA REGIONAL CONFERENCE HELD IN MESA

MESA, ARIZ.—About seventy-five delegates gathered in St. Mark's Church, Mesa, on October 8th and 9th for the largest of any similar meetings in the Central Arizona region.

In the accompanying photo, clergy in attendance, reading from left to right are:

Standing: Rt. Rev. Walter Mitchell, D.D., (first man in clericals); Rev. Lindsey Patton of Nogales, Rev. H. O. Nash of Globe, Rev. Fred Sutton of Ray, Rev. Francis Brown of Yuma, Rev. J. O. Ten Broeck of Flagstaff, and the Rev. G. O. T. Bruce of Clinton are the 5th, 6th, 7th, 8th, 9th, and 12th men of those standing.

Mrs. Walter Mitchell is standing at the Bishop's left, dressed in solid white wearing black hat. On the right side of the Bishop, as you face the picture, Mrs. W. D. Todd, president Woman's Auxiliary in Arizona.

Those seated (left to right) or kneeling: Rev. E. S. Lane, Phoenix, Rev. Fred McNeal, Jim Helms, Jr., son of the rector at Mesa, Rev. E. T. Simpson (kneeling), Archdeacon

Recommendations were adopted that a week of prayer be held in all churches in the diocese, that an offering be taken for the Jackson-Feldt orphanage at Jarrott, Va., and that every Auxiliary in the diocese appoint delegates to the general triennial at Atlantic City in 1934.

Diocesan officers were all reelected with the exception of supply secretary to which position Mrs. J. Y. S. Mitchell of Norfolk was elected. Mrs. C. P. Shelton of Powhatan was elected chairman of rural work, and Mrs. C. William Moore of Norfolk was appointed temporary director of the Church Periodical Club.

An invitation was received from the Woman's Auxiliary of South Richmond to entertain the annual meeting in 1932.

SOUTHWESTERN VIRGINIA—The Woman's Auxiliary of the diocese of Southwestern Virginia held its twelfth annual meeting in St. John's Church and parish house, Roanoke, on October 27th, 28th, and 29th. The first session was a quiet hour



AT REGIONAL CONFERENCE IN ARIZONA

J. R. Jenkins (kneeling), Rev. James R. Helms, Mesa, host to the regional meeting. In the order named the clergymen may be located in the picture as the 2d, 3d, 4th, 6th, and 9th men in the group seated and kneeling. Mr. Pagan, associate in charge of the Phoenix Mexican missions, is seated directly behind the Rev. Mr. Helms at extreme right of picture.

Dr. Mary White of the General Church Hospital, Hong Kong, China, and Miss Frances Arnold, field worker of the Girls' Friendly Society, were sent by the National Council to make addresses.

WOMAN'S AUXILIARIES BY DIOCESES

SOUTHERN OHIO—The diocesan officers of the Woman's Auxiliary in the diocese of Southern Ohio have been holding a series of convocational meetings in the diocese to report on the meeting at the General Convention and the United Thank Offering. The convocation of Columbus is so large that two meetings were held, one at St. John's Church, Worthington, on October 27th, and the other at Portsmouth, in All Saints' Church the next day. These were followed by a gathering for the Cincinnati district in the Church of the Advent, Cincinnati, on the 29th and another for the Dayton convocation, which was held in Christ Church, Xenia, on the 30th.

SOUTHERN VIRGINIA—Three hundred were present at the thirty-ninth annual meeting of the Woman's Auxiliary held in Trinity, Portsmouth, October 27th to 29th.

At the opening service, the Bishop, the Rt. Rev. A. C. Thomson, D.D., assisted by the rector, the Rev. Chas. H. Holmead, dedicated a bronze memorial tablet placed in Trinity Church in honor of Mrs. Elizabeth Norfleet Ridley Neely, a former president of Trinity Auxiliary, and Robert Johnson Neely.

on Tuesday, conducted by the Rev. Dr. Alfred R. Berkeley, rector of St. John's.

Tuesday evening there was a mass meeting devoted to diocesan missions. Miss Mabel Mansfield, who is directress of handicraft work, told of the ways in which the missionaries are teaching the people, especially the women and girls, to weave bedspreads, rugs, scarfs, bags; hemstitch table linen, make brooms, etc. Miss Mansfield had an exhibit of the work of this kind done in several of the missions of the diocese, and discussed her methods of finding markets for the same.

Wednesday morning Bishop Jett addressed the delegates, and Mrs. Loving made her address as president. The afternoon was given over to hearing requests for assistance to the missions and the making up of the budget for the coming year.

At the close of the Wednesday afternoon session Mrs. Robert Carter Jett entertained at tea. Dr. John W. Wood, executive secretary for Foreign Missions in the National Council, discussed the missionary work being done in the various foreign fields.

The election of officers for the new year took place on Thursday. Mrs. W. E. Mingea, who since the formation of this diocese in 1919 has served most efficiently as custodian of the United Thank Offering, had announced her resignation as such. Mrs. Loving, who has been the president of the Auxiliary since 1925, also declined reelection, but she did accept election as United Thank Offering custodian to succeed Mrs. Mingea.

Officers for the new year are as follows:

Honorary president, Mrs. R. C. Jett, Roanoke; president, Mrs. T. D. Lewis, Amherst; first vice-president, Miss Helen L. Otey, Wytheville; second vice-president, Mrs. Landon Lowry, Bedford; secretary, Mrs. T. W. Spindle, Salem; treasurer, Mrs. Gordon H. Baker,

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Roanoke; U. T. O. custodian, Mrs. W. H. B. Loving, Roanoke; educational secretary, James River convocation, Mrs. O. deW. Randolph, Lynchburg; educational secretary, New River convocation, Mrs. K. A. Grandstaff, Bristol; supply secretary, Mrs. Franklin Hanger, Staunton; C. P. C. secretary, Mrs. J. W. Johnson, Lynchburg.

The members of the executive board of the Auxilliary presented Mrs. Loving with a gold inscribed Prayer Book.

The Auxilliary will hold its session in 1932 at Emmanuel Church, Covington, of which the Rev. W. A. Seager is rector.

FAREWELL DINNER GIVEN FOR STEVENS POINT, WIS., RECTOR

STEVENS POINT, WIS.—On October 27th in the redecorated guild hall and parlors of the Church of the Intercession, Stevens Point, a farewell dinner was tendered the Rev. Carl William Bothe who has been rector of the parish since May, 1924. The dinner served a double purpose, however, for at the same time was welcomed the



REV. CARL W. BOTHE
Resigned rector of Stevens Point, Wis., church.

new rector, the Rev. Harley Gibbs Smith. The parish vestry, St. Agnes' Guild, the parish guild, and the altar society were hosts and hostesses. W. E. Atwell, senior warden, paid high tribute to the work of Fr. Bothe. A wrist watch was presented by Thomas Hanna on behalf of the parishioners.

Fr. Bothe resigned the pastorate on September 15th. He had accepted the charge at the request of the Bishop of Fond du Lac, the Rt. Rev. Reginald H. Weller, D.D., who himself had served the church for fifteen years. As the edifice is a memorial to Bishop Weller so the interior is to Fr. Bothe. During his rectorship the organ presented by St. Matthew's parish, Kenosha, has been rebuilt and installed at a cost of \$1,300. In 1926 he instituted a drive under the leadership of Wilson Delzell and cleared the church debt of \$7,000. In 1927 the building was redecorated and new lamps installed at a cost of \$4,373. This year an ornamental piece of three figures surmounting the rood beam was given by Mr. and Mrs. Roye M. Rogers.

The Rev. Mr. Smith assumed the charge October 11th.

EAST ST. LOUIS SOCIAL CENTER NEARS COMPLETION

EAST ST. LOUIS, ILL.—The new social center and parish house of St. Paul's Church, East St. Louis, which was described in THE LIVING CHURCH of August 29th, is now 85 per cent completed. It adjoins the present church building, erected thirty-five years ago by the Bishop of the diocese, the Rt. Rev. John Chanler White, D.D., when he was rector at East St. Louis.

A part of the construction program included the completion of the tower of the present church building, lifting it up about twenty-five feet and providing room in it for the bell. The great organ is being moved to the opposite side of the chancel which places it nearer the new building. An extra console is to be installed also, which will make necessary but the one instrument for the needs of both buildings.

CONTRACT IS AWARDED FOR MARYLAND CATHEDRAL

BALTIMORE—The trustees of the Cathedral foundation in Maryland met on November 4th in Baltimore and let the contract for the building of the Pro-Cathedral to the firm of M. A. Long Company.

The bid was \$161,200, plus \$4,500 for flèche and \$400 for selected sandstone, making a total of \$166,100.

The building to be erected on the present undercroft, at University parkway and St. Paul street, was originally designed as the foundation for the synod hall.

The architecture of the new building is

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—*Episcopal Church Sunday School Magazine.*

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based on thirteenth and fourteenth century gothic style, and is the first unit of the Cathedral group, which eventually will include the Cathedral proper, sacristies, choir rooms, offices, library, and homes of the Bishop and dean.

The architects are Frohman, Robb & Little, of Boston and Washington, who are also the architects for the National Cathedral in Washington.

CORNERSTONE LAID FOR NEW CHURCH IN DU BOIS, PA.

Du Bois, Pa.—On Sunday, October 10th, the efforts of many years were culminated when the cornerstone for the new Church of Our Saviour, DuBois, was laid by the Bishop of the diocese, the Rt. Rev. John C. Ward, D.D.

At 3 o'clock the procession started from the present church and proceeded to the new site a quarter of a mile distant. The order of procession was as follows: the crucifer and attendants, the choir, the clergy, the Bishop and attendants, the Church school, the boy scouts, the congregation, and the vestry. The following



CHURCH OF OUR SAVIOUR, DU BOIS, PA.

Architect's drawing of the new building, the cornerstone of which was laid October 10th.

articles were placed in the stone: a Prayer Book, parish roll, history of the parish written by Mrs. Julia Long, a copy of the deed for property from Mr. and Mrs. John E. DuBois, order of service used at the cornerstone laying, invitation to the cornerstone laying, clipping from the *Courier* of October 10th, and current coins. The stone was placed on two former cornerstones, one of which was laid at the building of the old church and the other at the rebuilding of the same church at its present site.

In his address the Bishop congratulated the parish on its achievement. The Rev. George B. Van Waters, rector of St. Paul's Church, Wellsboro, also gave an address. Mr. Van Waters was the first priest in charge of the Church of Our Saviour, coming to DuBois in 1882. He reviewed the early history of the parish, telling of its inception and growth and, although he remained not quite two years, has always been interested in its progress and recounted the names of the fourteen priests who followed him and served the parish in the forty-eight years of its life.

Other clergy present at the cornerstone laying were the Very Rev. R. S. Radcliffe of Brookville, and the Rev. Messrs. Malcolm DeP. Maynard of Ridgway, E. S. Tabor of Clearfield, C. J. Burton of Kane, Paul Due, present rector of the church.

The new church is of Norman architecture and will be built of native gray sandstone. It is somewhat larger than the present church and will be finished and equipped along modern ideas of church development. It is expected that it will be ready for use by the first of the year and possibly for the Christmas services.

Church, Ridgewood, and one of the members of the altar guild there, died on October 25th. In addition to her Church affiliations, Mrs. Gibson belonged to the Order of the Eastern Star, the local Woman's Club, and the Elks' Auxiliary, as well as being active politically. She served as a motor corps lieutenant at the time of the World War.

Surviving Mrs. Gibson are her husband, a daughter, her mother, four brothers, and two sisters.

The Rev. Edwin S. Carson, rector of Christ Church, conducted the funeral, which was held on October 28th.

ANNIE R. BRERETON LEWIS

CLYDE, N. Y.—Mrs. Annie R. Brereton Lewis, 60 years of age, active in Church work for forty years, more than twenty-five years of which were in the diocese of Western New York, died at the rectory, Clyde, on November 6th, after more than a year as an invalid.

Mrs. Lewis is survived by her husband, the Rev. W. H. G. Lewis, rector of St. John's Church, Clyde; her mother and two sisters of Toledo, Ohio; five sons and two daughters; and two grandchildren.

Funeral services were conducted by the Bishop of the diocese, the Rt. Rev. Dr. David L. Ferris, on November 9th.

SHERMAN ARNOLD MURPHY

ALBANY—Sherman Arnold Murphy, chancellor of the diocese of Albany, died suddenly at his home in Albany on the morning of November 5th. Mr. Murphy was born in this city and was 50 years of age. He was an eminent member of the bar, a partner of the law firm of Whalen,

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

NATHAN H. CHASE

MINNEAPOLIS, MINN.—Nathan H. Chase, an attorney-at-law of the city of Minneapolis and a member of St. Paul's parish, died at his home on October 23d after a brief illness.

A man always keenly interested in public affairs, Mr. Chase gave freely of his time to his parish church and the diocese. The Sheltering Arms, Trinity Chapel, Excelsior, and the Church Home for the Aged were projects in which he was deeply concerned.

MRS. WALLACE H. GIBSON

RIDGEWOOD, N. J.—After an illness of several months Mrs. Wallace H. Gibson, president of the Woman's Guild of Christ

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Murphy, McNamee, and Kreble. Since his boyhood he had been a member of St. Paul's Church, and he was for many years a vestryman of that parish. He was a trustee of the Albany diocesan foundation, a member of the board of governors of St. Agnes' School, and had been appointed chancellor of the diocese only two weeks before his death. He is survived by his widow, the former Amy Sill, daughter of the late Rev. Frederick S. Sill, D.D., and by a son, Sherman A., Jr., and a daughter, Eleanor.

Burial services were from St. Paul's Church, the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D.; the Rev. Roeliff H. Brooks, D.D., of New York; the rector, the Rev. A. R. McKinstry, officiating. Interment was in the Albany rural cemetery.

CUSHMAN QUARRIER

LOUISVILLE, KY.—Cushman Quarrier, a long time member of the chapter of Christ Church Cathedral, Louisville, and for many years its senior warden, died in Wheeling, W. Va., on October 19th at the age of 92. In 1926, following a severe illness, and in order to be with relatives, he moved to Wheeling, yet year after year he was re-elected to the Cathedral chapter and retained his interest in the affairs of that congregation. He being especially interested in music served as music committee chairman and assisted in the forming of the boy choir in the early '90s.

Besides being a trustee of the diocese, Mr. Quarrier served on the board of trustees of the Norton infirmary.

Awaiting the arrival of his only daughter from Paris, France, funeral services were not conducted at the Cathedral until November 2d.

WILLIAM C. REYNOLDS

BROOKLYN.—On All Saints' Day, November 1st, William C. Reynolds, senior warden of the Church of the Incarnation, this city, died following an illness extending over some length of time. This makes the second warden to die within a few months, the junior warden, Dr. Arnold W. Catlin, dying last spring.

Services for Mr. Reynolds were held in the church and interment made at Poughkeepsie, N. Y.

H. N. SMITH

RUSHFORD, MINN.—H. N. Smith of Rushford, Minn., died at his home in this city on Saturday, October 31st, at the age of 71 years. A devoted Churchman, Mr. Smith had always been active in the affairs of Emmanuel parish as treasurer, superintendent of the Church school, and senior warden. Interment was in Rushford, the Rt. Rev. Frank A. McElwain, D.D., officiating, assisted by the Rev. George L. Brown.

FUNDS SECURED FOR MEDICAL WORK IN SAGADA

NEW YORK.—The Rev. Lee L. Rose of Sagada, Philippine Islands, who has been speaking in the interest of medical work now carried on by Dr. Hawkins Jenkins at the Sagada Mission under almost impossible conditions, reports progress in securing funds to make better provision for that work. In addition to various other gifts received or pledged, at least \$3,000 is promised during the next triennium by the Woman's Auxiliary of Central New York. An appropriation of \$90,000 toward the building comes from the United Thank Offering of the present triennium.

NEWS IN BRIEF

COLORADO—Trinity Church, Greeley, has resumed evening services after a lapse of several years. An invitation has been extended to St. John's College to take part. Therefore, the first Sunday in the month a musical service is held, but on the other Sundays the faculty and upper classmen alternate in preaching. The Y. P. F. has also been revived, which adds impetus to the service.

CONNECTICUT—The annual parish dinner of Christ Church, West Haven, was held October 29th with an attendance of 300, the rector, the Ven. Floyd S. Kenyon, chairman. Dr. Richmond Gesner and the Rev. Canon J. F. Plumb, D.D., gave reminiscences.—A diocesan missionary rally took place at the Church of St. James the Apostle, New Haven, on October 27th. Speakers included the Rev. Dr. B. H. Reinheimer, secretary of the national Field Department, and the Rev. Harry Fitzgerald of Brooklyn, secretary of the House of Bishops at Denver.—Members of the Litchfield archdeaconry were guests of the Rev. Dr. R. H. Gesner of Trinity Church, Newton, archdeaconry of Fairfield, October 20th. During the business session \$50 was voted to aid in the installation of lights in Christ Church, Roxbury, in memory of the late Archdeacon Walter D. Humphrey. Other appropriations were made for scholarships in Bishop Payne Divinity School and for repairs to the church in Plymouth.—The Georgian Chapel of the Hotchkiss School in Lakeville was dedicated October 21st by the Bishop of Massachusetts, the Rt. Rev. Henry Knox Sherrill, D.D., a member of the class of 1907. The chapel is the gift of Paul Block and commemorates his two sons, members of the classes of 1929 and 1932.—The sixtieth anniversary of St. Luke's Church, Bridgeport, the Rev. W. H. Jepson, rector, was observed on St. Luke's Day, October 18th. The first church was built at a cost of \$6,000 but, due to lack of funds, the building was taken for the mortgage. Later a new church was built by the Rev. C. L. Fardee, who secured the services of a rector-architect, the Rev. Milledge Walker of St. Paul's. On Easter, 1917, St. Luke's was organized as a mission. The present church was built in 1910.—The fortieth annual assembly of the Daughters of the King was held in Trinity Church, Portland, on October 31st. Miss Julia McLean of Portland, Mrs. T. J. Shannon of Ansonia, and Mrs. Herbert Crittenden of New Haven were re-elected to their respective offices.—On November 2d, at the meeting of the New Haven Clerical Association, the Rt. Rev. W. M. Thomas, D.D., Bishop of Southern Brazil, guest speaker, reported that a church costing \$50,000

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is to be built in Porto Alegre. Most of the money was given in the United Thank Offering.—A missionary rally is to be conducted November 19th in Bridgeport at St. John's Church with the Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop; the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku; Dr. John W. Wood, executive secretary of the Foreign Missions department of the National Council, as speakers.

IOWA—A week's mission at Christ Church, Burlington, the Rev. H. B. Hoag, rector, was conducted by the Rt. Rev. Harwood Sturtevant, D.D., Coadjutor of Fond du Lac, beginning November 8th. The Ambassadors of Christ mission course was given for the children each afternoon.—St. John's parish, Cedar Rapids, at a special meeting voted to undertake the building of a rectory on the church property. The house, which is now under construction, is to conform in design to the church which it adjoins. It is expected to be ready for occupancy in the spring.—St. Luke's Church, Fort Madison, observed its harvest home celebration in conjunction with its patronal festival. Gifts of canned fruits and vegetables were given for St. Monica's Training School for Girls at Des Moines and St. Luke's Hospital, Davenport.

KENTUCKY—Leon C. Palmer conducted a training course for Church school teachers in Louisville the week of October 18th. His mornings and afternoons were taken up with conferences with leaders of the Brotherhood of St. Andrew. A diocesan commission on boys' work has been appointed to promote the organization of junior chapters.—A set of Communion linen was consecrated by Dean McCready on a recent Sunday morning, the gift of Mrs. Samuel P. Pope.—Dean McCready and Canon Hardy have completed fourteen years of joint ministry at Christ Church Cathedral, a quiet and unassuming yet devoted and persevering record of services, visitations, and leadership.—The semi-annual meeting of the Woman's Auxiliary was held in the Bishop Dudley Hall of the Cathedral House on Tuesday afternoon, October 25th. It was in the nature of a "post-convention meeting," the five delegates from the diocese covering the various phases of the triennial in Denver. The speakers were three of the diocesan officers: Misses Elsa Almstedt, Nannie Hite Winston, and Mrs. Alex Galt Robinson; also Mrs. John M. Nelson and Mrs. Harry S. Mussen. Miss Mildred Buchanan, former principal of St. Hilda's School, Wuchang, read a personal letter from one of the missionaries in Hankow, giving a vivid description of experiences in the flooded areas. An offering was taken for this purpose.—The members of the Cathedral Endowment Association voted at their recent fall meeting to give the proceeds of their annual November sale again this year to the needy, rather than to the endowment.

LONG ISLAND—Another group of windows in the series of stained glass windows being placed in Christ Church, Manhasset, were dedicated on Sunday morning, October 11th, by the rector of the parish, the Rev. Charles H. Ricker. These windows were given as a birthday thank offering by George W. Skidmore on his 83d birthday. The subject is the Healing Ministry of Christ. The figure in the center of the windows is that of our Lord surrounded by His twelve Apostles whom He is sending forth to preach the Kingdom of God and to heal the sick. Scenes depicted in the other lancets are devoted to incidents of healing by our Lord. In the single windows at the right and left of the large window are given incidents of healing as found in the Old Testament as a background to the New Testament. The artist is Ernest W. Lakeman of New York City.

LOS ANGELES—The Episcopal City Mission Auxiliary held its annual dinner at St. Paul's Cathedral House, Los Angeles, on November 12th. Moving pictures of the Holy Land were shown by the Rev. Irving Spencer and a musical program given under the direction of Sherman Hill.

MARYLAND—The convocation of Cumberland, held October 21st and 22d, in Emmanuel Church, at which the Rev. Charles H. Collett of "281" spoke on the every member canvass, voted assurance that the expenses of the parish would be met and that it would sustain the diocese and the national Church.—Dr. W. Sinclair Bowen, a layman of Washington, D. C., the Rev. Dr. Glazebrook, and the Rev. Noble C. Powell, D.D., of Baltimore, were guest speakers at the convocation of Towson, which met at Catonsville in St. Timothy's Church on October 28th.—On October 29th the convocation of Annapolis met in St. James' Church, Tracy's Landing, Anne Arundel County. More than two hundred people were present. This is typical of southern Maryland in that the members of the different congregations at-

tend regularly as well as the clergy. The Rev. Philip J. Jensen of Garrison Forest, Arthur Boehm, and Mrs. Samuel M. Shoemaker were on the program. The Bishop of the diocese, the Rt. Rev. Edward T. Helfenstein, D.D., added a few words on the General Convention.—A special pamphlet with prayers and Bible readings, and suggestions for meditations for the ensuing weeks of prayer in Baltimore has been issued with a letter from the Bishop, the Rt. Rev. Edward T. Helfenstein, D.D., to all the Church people in the diocese.

MILWAUKEE—Formal presentation of a Steinway concert grand piano was made at a musicale and tea given at St. John's Home for Old Ladies, Tuesday afternoon, November 3d. The piano is the gift of Clarence Hill of Port Washington in memory of his sister, who was for many years a tireless worker in the interests of St. John's Home.—The Lady Chapel of All Saints' Cathedral, Milwaukee, has been greatly enhanced by a hand carved reredos, executed in the studios of Ossif Brothers, Milwaukee. It is of solid oak treated with brown stain. The central panel contains an oil painting of the Holy Family, St. Elisabeth and the Infant St. John the Baptist. The seal of the diocese and the seal of the Cathedral are carried out on the four bosses. The tabernacle door carries the pelican design. The reredos is also given by Mr. Hill in memory of his sister, who for many years was a devout communicant of the Cathedral. The reredos was blessed by the Bishop of the diocese, the Rt. Rev. W. W. Webb, D.D., at the solemn High Mass on All Saints' Day.

MINNESOTA—A carved wooden lectern, the gift of her family, in memory of Mrs. Jane Cotton Edge (formerly Mrs. S. D. Flagg) has recently been placed in the Church of St. John the Evangelist, St. Paul. The four figures at the base of the lectern represent the four apostles, St. Matthew, St. Mark, St. Luke, and St. John. A Bible, bound in two volumes of the Old and New Testament, has been ordered by Mrs. Edge's family, and will be placed upon the lectern as soon as it is received from England.

NEW YORK—At a meeting of the trustees of the Cathedral of St. John the Divine, Aymar Johnson was elected a trustee to fill the vacancy caused by the death of the Hon. Vernon Mansfield Davis.—At the service in All Saints', Henry street, on All Saints' Day evening, 22 were confirmed by the Rt. Rev. Charles K. Gilbert, D.D., Suffragan of the diocese, including 7 Negroes, 1 Chinese, 1 Hebrew, and an American Indian.

NORTH CAROLINA—At the executive Council meeting of the diocese of North Carolina in Greensboro on October 30th, plans were presented for the every member canvass, which were adopted. The religious education department is making a study of all the Church schools in the diocese, and plans some intensive teacher training early in the new year. The Rev. J. Vache was appointed as chaplain for the work at North Carolina Women's College. Owing to the uncertainty of finances, it was decided to postpone action on filling the place of the diocesan executive secretary until the January meeting.—The Rt. Rev. N. S. Binsted, D.D., Bishop of Tohoku, was a guest speaker at meetings of the Woman's Auxiliary.

OLYMPIA—The Rev. Charles Stanley Mook, rector of Trinity Church, Seattle, has been conducting a series of Sunday evening sermons to bring the Church in touch with the various business and professional walks of life. Prominent business men and lawyers are co-operating and since the series was begun the congregations have trebled. Current problems are discussed pro and con. Once a month the rector holds a midnight service for the people of the theater.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, delivered the benediction at a peace mass meeting held in Memorial Hall, Pittsburgh, October 26th, under the auspices of a World Tomorrow committee.—Bishop Mann officiated at the farewell service for Miss M. Louise Reiley, a graduate of the training school of St. Margaret Memorial Hospital, October 12th, in the hospital chapel. Miss Reiley sails for China where she will be associated with Dr. Mary James in the missionary work of the Church. The board of trustees of the hospital and the staff of physicians and surgeons were represented. Miss Reiley is a communicant of Christ Church, Greensburg, the Rev. Dr. W. F. Shero, rector.

SOUTHERN VIRGINIA—The vestry of St. Luke's, Norfolk, has leased the residence of Dr. Southgate Leigh, adjoining the property of St. Luke's on Shirley Ave. The building, one of the largest in Norfolk, will be used for a parish house. The downtown property of St. Luke's on which the church stood before it was destroyed by



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December, 1931 Vol. XXX, No. 6

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Orthodoxy—Our Neighbors—Our Missionary Colleges—An Effort Toward Harmony—An Invitation—Political Sermons—Food for Thought.

OUTLINES OF THE TEACHING ABOUT THE CHURCH

Sergius Boulgakoff

IMPRESSIONS OF GENERAL CONVENTION

Paul Matthews

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Baltimore Maryland

fire several years ago has recently been sold to the United States government for the erection of a federal building.

SPRINGFIELD—At Bloomington in St. Matthew's parish house, the Very Rev. Julius A. Schaad, dean of the Cathedral at Quincy, conducted a quiet day on October 20th. The following day the clergy and laity held their conference on the Every Member Canvass under the leadership of the Rev. Dr. E. J. Randall of Chicago. All visitors were taken care of by the parishioners.—The Church Club of Springfield held four dinner meetings recently: at Emmanuel Church, Champaign; St. Matthew's, Bloomington; St. Paul's, Alton; Church of the Redeemer, Cairo, the object being to place before the people of the diocese the happenings at General Convention.

TEXAS—Unemployment and relief of the needy occupy the clergy at this time. Bishop Quin has had a comprehensive survey of conditions in the diocese made with the purpose of directing a coordinated relief work. In Galveston the Church took the lead in unemployment relief under the Rev. E. H. Gibson, rector of Trinity, who had charge of the "soup kitchen." The Church Army in the person of Captain Lewis is working among the people of one of the cities of the East Texas oil fields, Longview.

WEST MISSOURI—The Bishop of the diocese, the Rt. Rev. Robert Nelson Spencer, held a quiet day for clergy of the diocese October 21st. On the 20th a complimentary dinner was given at St. George's parish, Kansas City, in honor of the first anniversary of the Bishop as head of the diocese.—Senator A. L. Cooper has had erected a chapel for St. George's Church, Kansas City, in memory of his daughter, Dorothy Emily.—Major W. A. J. Bell has donated a lot valued at \$10,000 to St. Luke's parish, Excelsior Springs, on which is to be erected a new church, toward which \$3,500 is on hand. There has been no parish church in Excelsior Springs for 26 years.—The diocese is to maintain a monthly bulletin from October until May of each year. The title is *Diocesan Bulletin of West Missouri*.

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